

PESACH SIDDUR

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PESACH

THE PASSOVER

Many have not understood the true significance of the Pesach and the fact that there are three Passovers mentioned in the Scriptures. Here they are;

- The Passover of Moses or the Mosaic Passover.
- The Passover that Yeshua celebrated with His disciples or the Renewed Covenant Passover.
- The Kingdom Passover Yeshua promised He would celebrate with His disciples in His Millennial Kingdom.

For a descriptive analogy of the meaning and the purpose of these three Passovers, please refer to our book *Moedim - Exposition of the Feasts of YHWH*.

THE MOSAIC PESACH

The Passover

As a memorial of the *Mosaic Pesach*, we conduct a *Seder* to fulfill the biblical command to tell our children how YHWH delivered Yisra'el from *Mitzrayim* (Egypt). “*And you shall inform your son in that day, saying, this is done because of what יידיש did for me when I came forth out of Mitzrayim*” Shemoth (Exodus) 13:8. Traditionally this *Seder* is told by reading through a *Haggadah*. The Hebrew word *Haggadah* means “the telling.” The purpose of the *Seder* is to bring the story of redemption to those at the table so that each one feels as if he were experiencing YHWH’s redemption for the first time. *Korban Pesach* is the name of the Passover lamb sacrifice.

In Jewish tradition, the saga of YHWH’s miraculous redemption of Yisra’el from *Mitzrayim* (Egypt) during the first Passover is eloquently evoked in one simple question: “Why is this night different from all other nights?” To answer this question, participants are invited to relive the night and the journey of the first Pesach. Through illustrations, aromas, tastes, and songs that are set forth in the *Haggadah*, we recall and identify with the oppression and bondage of our first ancestors. We relate to their struggles, their fear, their redemption, and their freedom. In so doing, we fulfill the command to teach our generations to fear the Elohim of Yisra’el.

“*You shall fear יידיש your Elohim; Him shall you serve, and to Him shall you cleave, and swear by His Name. He is your Praise, and He is your Elohim, that has done for you these great and awesome things, which your eyes have seen*” Devarim (Deuteronomy) 10:20-21.

Experiencing these traditional elements is also an important part of our connection to the land and people of Yisra’el. As we participate in the celebration, we connect with millions of families worldwide who worship the Elohim of Yisra’el and share in the blessed hope of the final redemption that this feast represents.

The fast of the firstborn

It is custom on the morning of the Passover Seder; firstborn sons observe the fast of the Firstborn, which commemorates the salvation of the firstborns. According to Shemoth (Exodus) 12:29, YHWH struck down all *Mitzrayim* (Egyptian) firstborns while the Israelites were not affected.

BEDIKAT CHAMETZ

The removing of leaven

The custom of removing *chametz* - leaven (yeast and their products) from home before the start of Pesach is a central part of the Passover. It should be performed the day before Pesach. The rabbis understood *chametz* as a symbol of the “*yetzer ha-ra*,” evil inclination. They understood that everyone, even the most pious person, has within the capacity for the negative. It is a condition of being human that we will at times be boastful, arrogant, enslaving, unjust, revengeful - inclined toward evil. Chametz is the embodiment of this side of our personality. By removing chametz from our home the day before Pesach, we hope to remove these negative inclinations from within us. Removing chametz is also reflective of our transition out of slavery to freedom, as was the condition of our first ancestors.

The tremendous care with which this tradition is exercised in the home is replete with symbolism and meaning. You will need the following items and utensils: A candle or torch which stands for the Torah, a feather or brush which symbolizes the Ruach haKodesh, a wooden spoon that stands for repentance, and a paper plate or napkin which is symbolic of the termination of sin. Any product that contains yeast is considered un-kosher (unclean) and unlawful during this time and must be disposed of or removed from the home and car for the entire period of Chag haMatzah (Unleavened Bread) beginning with the Passover. We are not to eat or possess leaven during the seven days of Unleavened Bread according to the Commandment in Shemoth (Exodus) 12:19-20.

This part is performed by an adult

To begin Bedikat Chametz the Father or Leader reads:

Shemoth (Exodus) 12:15, 20.

“Seven days shall you eat matzah; even the first day you shall put away chametz (leaven) out of your batiym (houses): for whoever eats lechem (bread) with chametz, from the first day until the seventh day, that being shall be cut off from Yisrael... You shall eat nothing with chametz; in all your dwellings shall you eat matzah.”

Then all present recite the blessing:

Barukh Atah יהוה; Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav v'tzivanu (v'tzivunu - for a male) al bi'ur Chametz.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with mitzvot, and commands us to remove all Chametz.

Gather any product made with leaven and dispose of it. If it is still of use, have it stored with a neighbor, friend, or family who do not observe this feast, or if it is not possible, then store it in place outside or away from your home for the duration of Chag haMatzah. Traditionally before the time of the Passover, most families deplete their home of chametz products.

This part is performed by children

If there are no children in your household, you can skip this part.

Bidikat Chametz presents a wonderful opportunity to educate our children about yetzer ha-ra and teshuvah (repentance). We do this by deliberately hiding crumbs of bread or yeast in at least five different places in the home. To begin:

Light the candle or torch.

Using this light, search out and collect the chametz. Use the feather or brush to gather the chametz into the wooden spoon, and then empty it onto the paper plate or napkin. Make sure that all the hidden chametz is found and that the children are rewarded. After all the chametz is collected, a prayer called *Bittul Chametz* is read of which nullifies any residues of chametz in your home.

The Father or Leader reads:

Kol chamira va-hami'a d'ikha v'shuti, d'la chamitei u-d'la va-aritei, u-d'la yadana lei, liv'til v-le'hevei hefker k'afra d'ara.

All Chametz in my possession which I have not seen or removed of which I am unaware is hereby nullified and ownerless as the dust of the earth.

It is custom to dispose of the chametz by either burning it together with its collection utensils or by disposing of it in the wind or the sea and its collection utensils discarded in a rubbish bag. Traditionally families who own businesses that make chametz products would divest their chametz in their business by selling it to an agent – usually a rabbi or shammes and then buying it back at a ceremonial price after the period of Chag haMatzah.

THE OPENING

At sunset

THE SEDER ORDER

The Passover order

The Pesach – Passover celebration: The Pesach is called a *Moed* in Hebrew, meaning an appointed time with YHWH. It is celebrated on the 14th day of the Hebrew month of Abib at sunset (You will need to consult a Jewish calendar to establish the corresponding Roman date). What follows is the order of this celebration.

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You will need the following things for this ceremony:

- A bottle of grape juice.
- Five goblets or cups.
- Two small to medium-sized candles.
- A handful of bitter herbs.
- Raw horseradish or wasabi or romaine lettuce.
- A lamb's bone.
- A sweet apple mixture made from chopped apples, cinnamon, honey, nuts, and grape juice.
- Parsley or celery or potatoes.
- Matzah bread.
- A plate.
- A white sack or cloth.
- A saucer of saltwater.
- A jug(s) of water.
- A basin(s).
- A towel(s).

- A rod or stick.
- A pair of sandals.

These preparations must be completed before the ceremony. Cover the table with a white tablecloth or the best that you have. Put the bitter herbs, horseradish, lambs bone, the sweet apple mixture, and parsley into compartments or sections on a platter in front of the Leader (Host) of the ceremony. Place the saucer of saltwater alongside the platter or if there is space inside the platter. Place the four cups beside the platter and the fifth in front of an empty seat at your table. Pour the grape juice into the five goblets. Put three pieces of Matzah bread on the plate alongside the platter. Wrap some extra matzah in a cloth or napkin on the side, which will be used to refresh the matzah as it is used. Beside the plate, place the white cloth. Place the two candles at the center of the table or on another table near your table. Alongside the candles, place the jug of water, the basin, and the towel. You are now ready to begin Pesach!

The Father or Leader of the family must then choose from among the participant's people to fill these positions or roles;

HOST, traditionally, it is the Father or Leader of the family that takes the role of the Host. The Host must wear sandals and lead the ceremony with Sheppard's rod or stick commemorating the haste in which the meal was eaten (Shemoth (Exodus) 12:11).

NARRATOR this should be the eldest son, daughter, or an uncle or aunt that is participating.

READERS 1 & 2 should be selected from among the sons, daughters, relatives, and friends that are participating.

GUESTS include sons, daughters, relatives, and friends that are participating.

Note: The parts in the "grey color" are informational, and it is there as a guide and or a cue. These should not be readout.

Guests are invited to join this Passover as it was when Yisra'el left Mitzrayim (Egyptians). It is known that many Mitzrayim decided to join Yisra'el of their own accord; thenceforth, they went onto kept the Covenant and the Torah of YHWH, which was revealed and ratified at Sinai.

A BELIEVERS HAGGADAH

Introducing the night of the first Pesach

Host

The *Haggadah* is the Pesach story that has been told for over 3500 years. It is a story of miraculous transition - from slavery to freedom - from despair to hope - from darkness to light. It reveals the might of YHWH's outstretched arm. Its timelessness comes from the eternal truth of His commitment to His people.

Tonight, as we again participate in the *Pesach Seder*, may we experience YHWH's great redemption for us. Upon the table is a Seder plate, holding the ceremonial items of Pesach. There are bitter herbs, a sweet apple mixture, parsley, and a bone: curious things, yet all part of the telling. Let us allow our senses to fully participate, taking in the sights and smells, tasting each ingredient, listening to every word. Let us see, hear, and feel the truth of YHWH's love for us.

KADDESH

The sanctification of the day

Host

We are gathered here this evening in the presence of friends and loved ones, to celebrate this set-apart meal on the date appointed by YHWH, as He said:

"And you shall observe Chag Matzoth; for on this very day have I brought your divisions out of the land of Mitzrayim (Eygypt): therefore shall you observe this day in your generations by a mishpat (statue) le-olam-va-ed (forever)" Shemoth (Exodus) 12:17.

You will notice that I am wearing sandals, and I have with me a Sheppard's rod, which commemorates the command in Shemoth (Exodus) 12:11 to eat this meal with hastiness because the command was urgent.

HADLEKAT NEIROT

Lighting the festival candles

Host

May the festival lights we are about to kindle inspire us to use our powers,

To heal and not harm,

To help and not to hinder,

To bless and not to curse,

To serve You, O Elohim of freedom.

The Mother or Daughter or Host lights the candles and says:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav v'tzivanu l'hadlik ner shel Yom Tov.

Praised are You YHWH, our Elohim, King of the Universe, Who sanctified us with mitzvot, and commands us to kindle the festival lights.

The mother of the home or a child may now light the two candles. Once the candles are lit, it is customary to leave it alight, until it naturally runs out.

VAY'CHULU

The sanctification prayer for the seventh day

Host

Beresheeth (Genesis) 2:1-3.

Yay'hee erev ya'hee voker yom hashishi. Vay'khulu hashamayim v'ha'aretz v'chol tzeva'am. Vay'khal Elohim bayom hash'vi, m'lachto asher asa. Vayishbot bayom hash'vi'i mikol m'lachto asher asa. Vay'vareich Elohim et yom hash'vi'i vay'kadeish oto. Ki vo shavat mikol-melakh'to asher-bara Elohim la'asot.

“So the shamayim (heavens) and the earth were finished, and all their hosts. And on the sixth day Elohim ended His work that He had made, and He rested on the seventh day from all His work that He had made. And Elohim blessed the seventh day, and set it apart: because in it He had rested from all His work that Elohim created and made.”

BIRKAT PESACH

The blessing of the feast

Barukh Atah יהוה, Eloheinu Melekh haOlam, shehecheyanu v'kiyemanu v'higianu laz'man hazeh.

Praised are You YHWH, our Elohim, King of the Universe, Who has kept us in life, and sustained us, and enabled us to reach this festive season.

Include the parts in brackets if Pesach falls on the evening of Shabbat.

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher bahar banu mikol am v'rom'manu mikol lashon v'kid'shanu b'mitzvotav.

Va-titen lanu יהוה Eloheinu b'ahavah (Shabbatot lim'nuhah 'u) mo'adim l'simhah, hagim u-z'manim l'sason, et (yom haShabbat hazeh v'et) Chag haMatzot hazeh (Pesach), z'man heiruteinu (b'ahavah) mikra kodesh, zekher litziyat Mitzrayim.

Ki vanu vaharta, v'otanu kidashta mikol ha-amim (v'Shabbat) u-mo'adei kodsh'kha (b'ahavah u-v'ratzon) b'simhah u-v'sason hin'haltanu.

Barukh Atah יהוה m'kadesh (haShabbat v'et) Yisrael v'ha-Z'manim

Praised are You YHWH, our Elohim King of the Universe, Who has chosen us and distinguished us by sanctifying us through His commandments. You have lovingly favored us with (Shabbat for rest and) festivals for joy, seasons and holidays for happiness, among them (this Shabbat and) this day of Pesach, the season of our liberation, (lovingly) a day of sacred assembly commemorating the Exodus from

Mitzrayim. You have chosen us, sanctifying us among all people by (Shabbat and) Your set-apart festivals (lovingly and gladly) in joy and happiness.

Praised are You, YHWH Who sanctifies (Shabbat and) the people Yisra'el and the festival seasons.

If Pesach falls on the evening of Shabbat, add:

*Barukh Atah יהוה, Eloheinu Melech haOlam hamavdil,
bayn kodesh lechol,
bayn or lechoshech,
bayn Yisra'el la'amim,
bayn yom ha'shevi'i leshayshet yemay ham'aseh.
Barukh Atah יהוה, Eloheinu Melech haOlam hamavdil bayn kodesh lechol.*

Praised are You YHWH, our Elohim, King of the Universe, Who separates, between the set-apart and the ordinary, between the light and dark, between Yisra'el and the other nations, between the seventh day and the six days of the week. Praised are You, YHWH, our Elohim, King of the Universe, Who separates between the set-apart (sacred) and the ordinary (profane).

KIDDUSH

The sanctification prayer for grape juice

This is a blessing over grape juice in honor of this day. Four cups of grape juice are drunk during the Seder. The cups are placed in front of the host in a straight line.

Host

Why are their four cups in front of me?

The Scripture from which we derive the four cups of grape juice at a Passover Seder is drawn from Shemoth (Exodus) 6:6-7, which reads:

“Therefore say to the children of Yisrael, I am יהוה, and I will bring you out from under the burdens of the Mitzrim (Egyptian), and I will deliver you out of their bondage, and I will redeem you with an outstretched Arm, and with great mishpatim (judgments): And I will take you to Me for a people, and I will be your Elohim: and you shall know that I am יהוה your Elohim, who brings you out from under the burdens of the Mitzrim.”

The first cup is “...I will bring you out from under the burdens of the Mitzrim.”

The second cup is “And I will deliver you out of their bondage...”

The third cup is “...I will redeem you with an outstretched Arm, and with great mishpatim.”

The fourth cup is “And I will take you to Me for a people...”

The four cups stand for: Sanctification, Deliverance, Redemption, and Consecration. The fifth cup at the empty seat is the cup of Eliyahu (Elijah) of which we do not drink.

THE FIRST CUP

The Cup of Sanctification

Host

As we start together with our first cup of sanctification, let us first bless the name of our Creator and our Abba together!

All say together three times:

Barukh b'shaym יהיה, Halleluyah!

Praised is the name of YHWH, Halleluyah!

Lift up the cup and say:

This cup is, “...*I will bring you out from under the burdens of the Mitzrim.*”

Guests

Barukh Atah יהיה, Eloheinu Melech haOlam, boray pri hagafen.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine.

Host

Let us now drink of the first cup of Pesach.

The first cup symbolizes Yisra'el as YHWH's chosen people - a people for whom He would bring deliverance from under the burden of slavery, freeing them to worship and serve Him as melechim (kings), navim (prophets), and kohanim (priests).

Now pass the cup around, or you can have a cup for each person if you choose.

URECHATZ

The washing of hands

The custom of washing hands is a temple law according to the Talmud. Priests were required to wash their hands before eating any food dipped into a liquid; this is symbolic of spiritual purity and not about physical uncleanness. Each participant takes the jug of water and basin, pours the water over each hand, and dries it; no blessing is recited between *Ur'ratz* and *Karpas* as they are considered one act. The washing of the hands without a blessing is in preparation for eating the karpas. Traditionally this hand washing is done at the table.

Host

Position the jug of water and towel in front of you.

Guests

“Who shall ascend into the har of קדש ? Or, who shall stand in His Kadosh-Place (Set-Apart)? He that has clean hands, and a pure lev; who has not brought his being to vanity, nor sworn deceitfully”
Tehillim (Psalms) 24:3-4.

Host

Lift up the basin of water and say:

Let us now offer the bowl of water to one another and share in this hand-washing ceremony as a reminder that we are called to be set-apart and to be an offering of righteousness before our Elohim. Pass around the jug(s) of water, its basin(s), and towel(s).

We wash our hands but say no Blessing!

Everyone must remain quiet while each person washes and dries their hands.

KARPAS

The dipping of spring vegetable

Karpas is defined as a vegetable or “fruit of the earth.” Depending on what is available in one’s country, different vegetables are used. The most common vegetable used is parsley, celery, or potatoes. The Talmud states that either saltwater or vinegar can be the liquid into which the karpas are dipped and eaten.

Host

Position the plate of vegetables and saltwater in front of you.

This vegetable symbolizes the lowly origins of the Hebrew people; the salt water symbolizes the tears the children of Yisra’el shed during their suffering of slavery.

Guests

“...and the children of Yisrael sighed because of the bondage, and they cried, and their cry came up to Elohim because of the bondage” Shemoth (Exodus) 2:23.

Host

Lift up the parsley and say:

This vegetable, called karpas, it represents life, created and sustained by our Almighty Father.

Lift up the saltwater and say:

But life in Mitzrayim (Egypt) for the children of Yisra’el was a life of pain, suffering, and tears is represented by this saltwater. Let us take a sprig of parsley and dip it into the saltwater, remembering that life is sometimes immersed in tears.

Guests

Barukh Atah יהוה, Eloheinu Melekh haOlam, boray p'ree ha 'adamah.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the earth.

Pass around the karpas after you have dipped it in saltwater.

Host

Now let us, together, eat the karpas.

Now eat it together.

YACHATZ

Host

The breaking of matzah

The word Yachatz literally means to “break” or to “divide.” This is when the middle matzah of the three ceremonial matzot (plural) is broken and hidden. The larger half of this middle matzah becomes the “afikomen,” which is hidden (somewhere in the home) and is the last piece of matzah to be eaten. The smaller part of the middle matzah is returned to its place as a symbol of “lehem oni,” the bread of affliction. The dominant theme of Yachatz is affliction and redemption. Once the Afikomen is found and redeemed, it is called Tzafun, literally “hidden.” Yachatz does not have a blessing to it. It is usually the youngest family member who receives the honor of searching for the afikomen later in the ceremony. It is tradition to reward them with a gift when it is found.

We do this later in the ceremony.

Host

A bond formed by sharing

Position the plate of three whole matzot in front of you. Place the three matzot in a sandwich position. The Host breaks the middle matzot in two. He returns the smaller piece back between the two whole matzot and wraps up the larger piece in a white cloth for later use with the Afikoman. Some briefly place the Afikomen portion on their shoulders, in accordance with the Exodus verse recounting that Yisra'el left Mitzrayim carrying matzot on their shoulders and say, “in haste, we went out of Mitzrayim.” The broken matzah is lifted for all to see.

Host

Lift up the matzah and say:

Ha lachma anya dee achalu av'hatana b'ar'a d'mitzrayim. Kol dichfeen yaytay v 'yaychul; kol ditzreech yaytay v'yifsach. Hashata hacha, l'shanah haba'ah b'ar'a d'Yisra'el. Hashata av'day. L'shanah haba'ah b'nay choreen.

This is the bread of affliction, the poor bread our ancestors ate in the land of Mitzrayim (Egypt). Let all who are hungry come and eat. Let all who are needy share the hope of this Pesach celebration. This year we are here. Next year may we be in the land of Yisra'el. This year we are still in bonds. Next year we may all be free.

Do not eat the matzot. A fresh lot of whole matzot must be available on the side.

MAGGID

The story of the exodus

A re-telling of the story of the Exodus from Mitzrayim and the first Pesach. There are four central questions that are asked about Pesach, which is designed to encourage participation in the Seder.

Mah Nishtanah

Narrator

Shemoth (Exodus) 6:5.

Mah nishtanah halailah hazeh mikol halaylot?

“I have remembered My Brit (Covenant).”

THE INQUIRY

The four questions

It is a custom that the youngest child or person present asks these questions. Alternatively, the questions can be sung.

Why is this night different from all the other nights?

- On all other nights, we eat either leavened bread; why, on this night, only matzah?
- On all other nights, we eat all kinds of herbs; on this night, only bitter herbs?
- On all other nights, we do not dip herbs at all; why, on this night, do we dip them twice?
- On all other nights, we eat in an ordinary manner; why tonight we dine with a special ceremony?

Ask your guests to think quietly about these questions and allow them time to answer.

RACHTZAH

Washing our hands

Host

Position the jug of water and towel in front of you.

A second washing of the hands, this time with a blessing, in preparation for eating the matzah and the Seder meal. Each participant takes the jug of water and basin, pours the water over each hand, dries it, and recites the blessing. Traditionally this hand washing is done at the table.

Host

Before we share in the bread, we wash our hands and dry them, but this time we individually say the blessing:

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

Praised are You YHWH, our Elohim, King of the Universe, Who sanctified us with Mitzvot, and command us to wash our hands.

Everyone must remain quiet while each person washes and dries their hands.

MOTZI

The blessing for the bread

The traditional blessing that is recited before the consumption of grain products. The following two blessings are over the Matzah. The first is recited over the matzah as food, and the second for the special mitzvah of eating matzah on the night of the Passover.

Host

Position the plate of three whole matzot in front of you. Replace the broken middle matzah with a whole matzah. Place the broken piece to the side of the plate.

We are now coming to the Seder meal. As we ordinarily begin with the breaking of bread for the Shabbat, we begin tonight with the breaking of matzah. We recite two blessings; the first is the regular blessing for bread, then a special one for matzah.

Lift up the matzah plate and say:

Barukh Atah יהוה, Eloheinu Melekh haOlam, hamotzee lechem min ha'aretz.

Praised are You YHWH, our Elohim King of the Universe, Who brings forth the bread from the earth.

The Host takes the middle piece of matzah and breaks it in half, and lifts it up for all to see.

This broken piece of matzah is called “*Lechem Oni*,” or the bread of affliction or the bread of poverty Devarim (Deuteronomy) 16:3. It symbolizes the harsh and brutal slavery of which Yisra’el suffered. When they left Mitzrayim, they were a broken people both spiritually and physically. This piece of matzah identifies us with their suffering and brokenness. See how the matzah bread is pierced, which is symbolic of the trials and tribulations we will endure in this life – the Olam Hazeh.

The broken middle piece and the broken side piece are broken and distributed among the participants. There should be one whole matzah left on the plate. (If there are insufficient pieces for the participants, then use the upper matzah).

Pass it around, take it and eat it.

For this next blessing, the two pieces of whole matzah that were eaten are replaced. The Host places the three matzot in a sandwich position.

MATZAH

Unleavened bread

This blessing is specific to matzah, and a piece of matzah is eaten.

Narrator

On this night, why do we eat only matzah? Can anyone tell me why?

Let the children or guests answer.

Host

Lift up the matzot plate, and all recite the following:

Guests

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher kid'shanu b'Mitzvotav v'tzivanu al acheelat matzah.

Praised are You YHWH, our Elohim, King of the Universe, Who sanctified us with Mitzvot, and commands us to eat matzah.

Host

I will remove and break the middle matzah in half. One-half is now called the afikomen – a Greek word meaning that which is coming, i.e., the dessert; it is wrapped in a white cloth. This custom started after the destruction of the *Bayit haMikdash* (the Temple) in 70 C.E, when the Passover lamb (*Korban Pesach*) could no longer be sacrificed. This last piece of matzah is a substitute for the lamb; that is why there is no lamb eaten today in Jewish Passover Seders. This piece of matzah is representative of the Moshiach and Yisra'el's unyielding hope and belief in His coming.

Wrap the *afikomen* in the white cloth where the first piece from *Yachatz* was wrapped.

If the children cover their eyes, I will hide the afikomen.

Hide the afikomen. (This is set aside as the last food of the Seder).

But just as the afikomen will return to complete our Pesach Seder, so do we expect that one day soon we shall receive our Moshiach who shall set us free and usher in the time of the *Olam Habah* - the World to Come where there will be no more suffering, starvation, deprivation, and war for all of mankind.

Break the other half of the middle piece into small pieces and distribute among all present. (If there are insufficient pieces for the participants, then use the upper matzah). Depending, there should be one whole matzah left on the plate.

Let us now each share a piece of the afikomen.

Pass it around, take it, and eat it.

On all other nights, we eat bread with leaven, but on Passover, we eat only matzah, unleavened bread.

As the sons of Yisra'el fled from Mitzrayim, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. But even more than that, the scriptures teach us that leaven symbolizes sin. During this season of Passover, let us break our old habits of sin and selfishness and begin a fresh, new, and set-apart life.

This is the bread of affliction, the poor bread which our fathers ate in the land of Mitzrayim. Let all who are hungry come and eat. Let all who are in need share in the hope of Pesach.

Reader 1

“Create in me a clean lev, O Elohim; and renew a right ruach (spirit) within me. Cast me not away from Your Shechinah (presence); and take not Your Ruach HaKodesh (Set Apart Spirit) from me. Restore to me the simcha (joy) of Your Yahshua (salvation); and uphold me with Your free Ruach. Then will I teach transgressors Your halachot (ways); and sinners shall be turned to You. Deliver me from bloodguilt, O Elohim, Elohim of my Yahshua (Salvation); and my tongue shall shir (sing) aloud of Your tzedakah (righteousness)” Tehillim (Psalm) 51:10-14.

Reader 2

“Then they cried to יהוה in their trouble, and He saved them out of their distresses. He brought them out of darkness and the shadow of death, and broke their chains in pieces. Oh that men would hallel יהוה (praise YHWH) for His tov (goodness), and for His wonderful works to the children of men! For He has broken the gates of brass, and cut the bars of iron in pieces” Tehillim (Psalm) 107:13-16.

THE MAROR

Bitter herbs

Bitter vegetable (usually raw horseradish/wasabi or romaine lettuce) is eaten to symbolize the bitterness of slavery.

Host

Position the plate of vegetables in front of you.

Narrator

On this night, why do we eat only bitter herbs and horseradish?

On all other nights, we eat all kinds of vegetables (herbs), but on Passover, we eat only *maror*, bitter herbs, and horseradish. As sweet as our lives are today, let us still remember how bitter life was for the sons of Yisra'el in the land of Mitzrayim.

“And the Mitzrim made the children of Yisrael to serve with harshness: And they made their lives bitter with hard bondage, with mortar, and with brick, and with all manner of service in the field: all their service, which they made them serve, was with harshness” Shemoth (Exodus) 1:13-14.

Guests

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher kid'shanu b'Mitzvotav v'tzivanu al acheelat maror.

Praised be our YHWH, King of the Universe, Who sanctified us with Mitzvot, and commands us to eat maror.

THE KHAROSET

A sweet apple mixture

The maror is dipped charoset, a mixture of apples, nuts, honey, cinnamon, and grape juice, to remind us of the mortar used by our ancestors in building during their slavery.

Narrator

On this night, why do we dip them twice?

On all other nights, we do not dip our herbs even once, but tonight we dip them twice. We have already dipped the parsley into the saltwater.

Host

The Sons of Yisra'el toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in a mixture called *kharoset*, made from chopped apples, honey, nuts, and grape juice. Let us once again scoop some bitter herbs and horseradish maror onto a small piece of matzah. But this time, before we eat, let us dip the herbs into the sweet kharoset. We mix the bitter herbs and horseradish with kharoset to remind ourselves that even the most bitter circumstances can be sweetened by the hope we have in YHWH.

Take the remaining piece of matzah on the plate, break it into pieces and pass it around. Each participant scoops up some maror and kharoset onto the matzah and eats it. (If there are insufficient pieces for the participants, use more matzah).

KOREICH

The sandwich

The maror is eaten together with matzah and the paschal offering in a sandwich. This is done in honor of the great Jewish sage, Hillel, who recommended this ritual. Hillel lived during the time of Yeshua and was a great Torah scholar and leader of Yisra'el.

Host

Take a fresh lot of matzah and pass it around sufficient to make a sandwich.

Let us take scoop some maror onto a piece of matzah, let us allow the bitter taste to cause us to shed tears of compassion for the sorrow that our ancestors knew thousands of years ago and in remembrance of those who have been martyred for their testimony in Yisra'el and the Torah.

Let's all eat again!

TONIGHT

We recline

Host

Tonight we eat reclining. The first Passover was celebrated by a people enslaved. Now we say once we

were slaves, but now we are free! So, this is why we recline.

Sons of Yisra'el were instructed to eat the Passover in haste, their loins girded, their staffs in their hands, their sandals upon their feet, awaiting departure from the bondage of Mitzrayim (Egypt). Today we all may recline and freely enjoy the Passover Seder.

THE STORY

The exodus from Mitzrayim

Narrator

The story of Pesach is a story of miracles, a story of redemption, a story of the mighty power of YHWH to overcome evil.

Reader 1

YHWH promised the land of Yisra'el to Avraham, Yitz'chak, and Ya'akov (Abraham, Isaac, Jacob), yet here were their children in Mitzrayim (Egypt). The Pharaoh who came to power feared them. *"These foreigners in our midst are prospering and have grown numerous, he thought. Suppose they join with our enemies and turn against us!"* Pharaoh decided to exert greater control over YHWH's people, imposing harsh and bitter slavery upon the Israelites. Still, Elohim blessed His people in strength and number.

Reader 2

Pharaoh grew more frightened and ordered every baby boy among the Israelites to be drowned in the Nile River. One Israelite couple hid their little boy for three months. Finally, entrusting his future to YHWH, they set him in a basket and placed him upon the river. His sister, Miriam, watched as he floated downstream. Coming upon the basket, Pharaoh's daughter took pity on the child and chose to raise him as her own son. She called him Moshe, meaning "drawn from the water."

Reader 1

Moshe grew and became aware of the travail of his people. One day, in a rage, he lost control of himself and killed a Mitzrayim (Egyptian) who was beating a Hebrew slave. Fleeing the palace and eye of Pharaoh, Moshe became a shepherd in the land of Midian, far from the cries of his suffering brothers.

Reader 2

YHWH, however, saw the affliction of Sons of Yisra'el and heard their groaning. He would raise up a deliverer to lead them out of bondage. It was then that He appeared to Moshe in the midst of a bush that burned with fire yet was not consumed. Moshe drew close and listened as YHWH commissioned him to go to Pharaoh. Fearful and reluctant, still Moshe agreed to bring Elohim's message to the king of Mitzrayim (Egypt), *"Let My people go!"*

THE CUP OF PLAGUES

The plagues

Narrator

Moshe left the wilderness to return to Pharaoh's palace, the very place where he had been raised. He returned with the message which the YHWH had given him. But YHWH Himself warned Moshe of the resistance that he would encounter.

Guests

"And I am sure that the melech of Mitzrayim will not let you go, no, not even by a mighty hand. And I will stretch out My hand, and smite Mitzrayim with all My wonders that I will do in the midst of it: and after that, he will let you go" Shemoth (Exodus) 3:19-20.

Narrator

YHWH sent plagues, one by one, yet with each plague, Pharaoh hardened his heart. The Mitzrayim (Egyptians) became afflicted with discomfort and disease, bane and blight. Still, Pharaoh would not relent. With the tenth and most awful plague, Elohim pierced through the hardness of Pharaoh's impenetrable heart.

Guests

"For I will pass through the land of Mitzrayim (Egypt) this night, and will smite all the bachor (firstborn) in the land of Mitzrayim, both man and beast; and against all the elohim of Mitzrayim I will execute mishpat (judgment): I am אלהים" Shemoth (Exodus) 12:12.

THE SECOND CUP

The Cup of Deliverance

Host

This cup means, "And I will deliver you out of their bondage..."

Let us take up the second cup a second time. A full cup is a symbol of joy, and indeed on this occasion, we are filled with joy at Elohim's mighty deliverance, but let us also remember the great cost at which redemption was purchased. Lives were sacrificed to bring about the release of Elohim's people from the slavery of Mitzrayim (Egypt).

As we recite each plague, I will dip my finger into the cup, allowing a drop of grape juice to fall, reducing the fullness of our cup of joy this night.

Dip your finger in the cup, and each time, everyone repeats the name of the plaque. Let the drops fall onto the empty plate of matzah.

1. Dahm (Blood)
2. Tzafardayah (Frogs)
3. Keniim (Lice)
4. Arov (Wild Beasts)
5. D'ver (Plague)

6. Shahim (Boils)
7. Barad (Hail)
8. Arbeh (Locusts)
9. Hoshekh (Darkness)
10. Mahat B'khorot (Death of the first-born)

Do not drink the second cup at this time.

THE PASCHAL

The Passover lamb

Since the Temple in Yerushalem no longer stands, lamb is not eaten at Passover; however, this is a Talmudic tradition. The Torah clearly stated lamb. This shank bone (zeroa) remains to remind us of the sacrificial lamb.

Host

Rabbi Gamaliel taught that in recounting the Passover story, one must be certain to mention three things:

- The Unleavened Bread.
- The Bitter Herbs.
- The Paschal Lamb.

We have eaten the matzah to remind us of the haste with which sons of Yisra'el fled Mitzrayim (Egypt). We have tasted the bitter herbs to remind us of the bitter slavery they experienced there.

Lift the shank bone of the lamb and say:

The roasted shank bone (zeroa) represents the lamb whose blood marked the houses of the children of Yisra'el, signifying their obedience to Elohim's command.

“And the dahm (blood) shall be to you for an ot (sign) upon the batiym (houses) where you are: and when I see the dahm, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Mitzrayim” Shemoth (Exodus) 12:13.

Reader 1

“Speak to all the congregation of Yisrael, saying, In the tenth day of this month they shall take for themselves every man a lamb, according to the bayit (household) of their ahvot (fathers), a lamb for a bayit... Your lamb shall be without blemish, a male of the first year: you shall take it out from the sheep, or from the goats: And you shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Yisrael shall kill it in between the evenings. And they shall take of the dahm (blood), and strike it on the two side posts and on the upper doorpost of their batiym (houses), in which they shall eat it” Shemoth (Exodus) 12:3, 5-7.

Reader 2

“And they shall eat the flesh in that night, roasted with fire, and matzah; and with bitter herbs they shall eat it... And this is how you shall eat it; with your loins dressed, your shoes on your feet, and your staff in your hand; and you shall eat it in a great hurry: it is פסח 's Pesach. For I will pass through the land of Mitzrayim this night, and will smite all the bachor (firstborn) in the land of Mitzrayim, both man and beast; and against all the elohim of Mitzrayim I will execute mishpat (judgment): I am יהוה.”

And the dahm (blood) shall be to you for an ot (sign) upon the batiym (houses) where you are: and when I see the dahm, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Mitzrayim” Shemoth (Exodus) 12:8, 11-13.

Narrator

Moshe reminds us that it was YHWH Himself Who redeemed Sons of Yisra’el from slavery. *“And ^{וַיִּצַד} I brought us forth out of Mitzrayim with a mighty hand, and with an outstretched Arm, and with great fear, and with signs, and with wonders” Devarim (Deuteronomy) 26:8.*

“On the same night I will pass through Mitzrayim...”

Guests

I am not an angel.

Narrator

And strike down every firstborn – both men and animals.

Guests

I am not a seraph.

Narrator

And I will bring judgment on all the gods of Mitzrayim (Egypt).

Guests

I am not a messenger.

Narrator

I am YHWH.

Guests

I Myself and none other.

Narrator

Like the ancient Yisraelites, we know that it was YHWH Himself and not an angel, YHWH Himself, and not a seraph, YHWH Himself, and not a messenger, who achieved final redemption for Yisra’el!

DAYENU

It would have been enough

Narrator

Dayenu is the remembering of the great deeds which YHWH did for the children of Yisra'el and what He does for each of us. As it is written: “*Many are the afflictions of the tzadikim (righteous): but יידיש delivers them out of them all*” Tehillim (Psalm) 34:19.

Each line ends with the refrain, “It would have been enough.”

“They shall abundantly utter the memory of Your great tov (goodness), and shall shir (sing) about Your tzedakah (righteousness)” Tehillim (Psalms) 145:7.

How great is YHWH's goodness to us! For each of His acts of mercy and kindness we declare dayenu, “it would have been sufficient.”

If YHWH had merely rescued us, but had not judged the Mitzrayim (Egyptians),

Guests Dayenu!

Narrator

If He had only destroyed their gods, But had not parted the Red Sea,

Guests Dayenu!

Narrator

If He had only drowned our enemies, But had not fed us with manna,

Guests Dayenu!

Narrator

If He had only led us through the desert, But had not given us the Shabbat,

Guests Dayenu!

Narrator

If He had only given us the Torah, But not the land of Yisra'el,

Guests Dayenu!

Narrator

But the Set-Apart One, blessed be He, provided all of these blessings for our ancestors. And not only these but so many more.

Guests

Blessed are You, O YHWH, for you have, in mercy, supplied all our needs. You have given us the Kingdom, forgiveness for sin, life abundant and life everlasting, Hallelujah!

Host

As we started together with our first cup, let us now bless the name of YHWH!

All say together three times:

Barukh b'shaym יהיה, Halleluyah!

Praised is the name of YHWH, Halleluyah!

Lift up the cup and say:

This cup means, “*And I will deliver you from their bondage...*”

Guests

Barukh Atah יהיה, Eloheinu Melech haOlam, boray pri hagafen.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine.

Host

Let us now drink of the second cup of Pesach.

Now pass the cup around, or you can have a cup for each person if you choose.

Drink the second cup and sing the song “Dayenu.”

DAYENU

The song

The literal meaning of *dayenu* is “It would have been sufficient.”

Guests

If you do not know the tune, you may read it.

Messianic version

Verse 1

*I lu hotzi hotzianu,
Hotzianu mi mitzrayim,
Hotzianu mi mitzrayim,
Dayenu.*

Had YHWH done nothing but save us from the land of Mitzrayim (*Egypt*), for that alone, we should have been grateful.

Chorus:

*Dadayenu,
Dadayenu,
Dadayenu,
Dayenu dayenu,
Dayenu (Repeat).*

Verse 2

*I lu natan natan lanu,
Natan lanu et haTorah,
Natan lanu et haTorah,
Dayenu.*

Had YHWH given us nothing more than the Torah, for that alone, we should have been grateful.

Verse 3

*I lu shalach shalach lanu,
Shalach lanu et Moshiach,
Shalach lanu et Moshiach,
Dayenu.*

YHWH gave us Moshe, and for this, we are grateful.

SHULCHAN OREICH

The festival meal

This part is a break in the ceremony, and the festival meal is served. There are no particular requirements, yet tradition has emerged over the generations, for example, among Ashkenazi Jews (Jews of Eastern European descent), where gefilte fish and matzah ball soup are the delicate de jour. Sephardic Jews (Jews of Spanish descent) have the custom to begin the meal with a hard-boiled egg dipped in saltwater.

The meal should be eaten in an environment of joyousness. The mood should be festive, and the food kosher. Roast should not be served on Seder night. It is customary not to eat dipped food. The meal must end before midnight, allowing enough time for the *afikomen* to be eaten by that hour. No blessing is said before the meal.

Note: the meal must not contain any food that has leaven or has yeast in it.

TZAFUN

The afikomen

The afikomen has been “hidden” and now must be found by one of the children as the last food of the meal. Whoever finds it may demand a ransom from the host of the table. Since neither the meal nor the Seder can be concluded before the afikomen is eaten, finding it deserves a reward.

The children look for the afikomen.

Host

The afikomen is found.

Now it has been found - it is time for us to share the afikomen, the dessert, the final food eaten at Passover. It is shared as the Passover Lamb was shared from the time of the exodus until the destruction of the Bayit HaMikdash (the Temple). It is said that the taste of the afikomen should linger in our mouths.

Break the afikomen into small pieces and distribute them to all participants.

Guests

Everyone lift up their afikomen and say;

Barukh Atah יהוה, Eloheinu melech haOlam, haMotzi lechem min ha'aretz.

Praised are You YHWH, our Elohim King of the Universe, You bring forth the bread from the earth.

Host

Let us now eat Matzah, allowing the taste to linger in our mouths and remember the bitter bondage that Yisra'el suffered and our own bondage of sin.

The meal is served.

BAREICH

The blessing after the meal

Blessing after the meal is recited, thanking YHWH for the meal.

Host

After you have eaten this final meal, say this prayer:

Barukh Harachman Mazon ha'acilah Hazot.

Praised be the Merciful One, Provider of this food.

Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten. Amein.

THE THIRD CUP

The Cup of Redemption

Host

Lift up the cup and say;

Let us take up the third cup for the third time this evening.

This cup means, “...*I will redeem you with an outstretched Arm, and with great mishpatim (judgments).*”

Guests

Barukh Atah יהוה, Eloheinu Melech haOlam, boray pri hagafen.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine.

Host

This is the cup of redemption, symbolizing the blood of the Passover lamb that was smeared over the doorways of the homes of the Yisrealites. So tyrannized were the children of Yisra’el by their Mitzrayim taskmasters that they were rendered incapable of redeeming themselves.

The prophet Yeshayahu (Isaiah) reminds us that the arm of YHWH brought us salvation. It is our own righteousness that falls short. Though YHWH searched, He could find no one to intercede, and so His own arm brought us salvation Yeshayahu (Isaiah) 59: 16.

Just as the blood of the lamb brought salvation in Mitzrayim (Egypt), so does YHWH’s *chesaid* (favor), *racham* (mercy), and *ahavah* (love), bring salvation to all who believe in Him and trust in His Name.

“*And it shall come to pass that, whosoever shall call on the Name of יהוה, shall be delivered (saved)*”
Yoel (Joel) 2:32.

Let us gratefully drink.

Now pass the cup around, or you can have a cup for each person if you choose.

THE FOURTH CUP

The Cup of Consecration

Host

Lift up the cup and say;

Let us take up the fourth cup for the fourth time this evening.

This cup means, “*And I will take you to Me for a people...*”

Guests

Barukh Atah יהוה, Eloheinu Melech haOlam, boray pri hagafen.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine.

Host

This is the cup of consecration, symbolizing the covenant that YHWH made with Yisra'el and a reminder of our call to keep His mitzvoth (commandments), among which are His Mishpatim (Judgements), Edot (Feasts and Shabbats), and Chukim (Statues).

YHWH, You have indeed called us forth. You have chosen us. You have redeemed us. You have lavished Your unmerited favor upon us and have given us Your Torah, and You have called us to shine Your light. May we reflect to the nations around us that we are Your redeemed people - a consecrated and set-apart people!

Let us drink with the fear of YHWH.

Now pass the cup around, or you can have a cup for each person if you choose. Do not empty the cup but leave some for the final exaltation.

Host

“And יהוה has caused you this day to be His treasured people, as He has promised you, and that you should shomer (hear and obey) all His mitzvoth (commandments); And to make you high above all nations that He has made, in tehilla (praise), and in name, and in honor; and that you may be a kadosh (set-apart) people to יהוה your Elohim, as He has spoken” Devarim (Deuteronomy) 26:18-19.

THE NAVI ELIYAHU

The Prophet Elijah

Host

Lift the extra cup from Elijah's place at the table and do not drink it.

This cup means, *“And you shall know that I am יהוה your Elohim, who brought you out from under the burdens of the Mitzrayim (Egyptians).”*

This cup is for Elijah the Prophet, *Eliyahu haNavi*. Accordingly, we pour out this cup. It symbolizes YHWH's judgment of the enemies of Yisra'el. As it is written;

“Pour out Your wrath upon the heathen that know You not, and upon the mishpachot (families) that call not on Your Name: for they have eaten up Yaakov (Jacob), and devoured him, and consumed him, and have made his home a ruin” Yirmeyahu (Jeremiah) 10:25.

Pour out the cup into a basin.

Let one of the children now open the door to welcome Eliyahu to our Seder.

A child symbolically opens the front door of your house to welcome Eliyahu and then closes the door.

We are reminded by the prophet Malachi that Eliyahu will return before the great and terrible Day of Yom YHWH to restore the prominence of the Torah and turn the hearts of Yisra'el to the instructions of our forefathers.

Guests

“Remember the Torah of Moshe My eved (servant), which I commanded to him in Horev for kol Yisrael (all Israel), with the chukim and mishpatim (statues and judgments). Behold, I will send you Eliyahu ha navi (prophet) before the coming of the great and dreadful Yom יוֹם ה' (The Day of YHWH); And he shall turn the lev of the ahvot (fathers) to the children, and the lev (heart) of the children to their ahvot (fathers), lest I come and smite the earth with a curse through utter destruction” Malachi (Malaki) 4:5.

May we be a people instructed in the Torah Moshe without blemish ready to receive our Messiah ben David.

Host

Eliyahu did not see death but was swept up to heaven by a great whirlwind in a chariot of fire. It has been our hope that Eliyahu would come at Passover to announce the Messiah ben Dawid! (Messiah, Son of David).

All now sing “Eliyahu haNavi.”

ELIYAHU SONG

The Elijah song

Guests

If you do not know the tune, you may read it.

Eliyahu - Navi

Eliyahu haNavi, Eliyahu haTishbi, Eliyahu, Eliyahu, Eliyahu haGiladi. Bim 'hayra v'yamaynu, yavo Eilaynu, im Mashiach ben Dawid, im Mashiach ben Dawid.

Eliyahu (Elijah) the prophet, Eliyahu the Tishbite. Eliyahu of Gilead. Soon in our days, Eliyahu will come with the Messiah, the son of Dawid.

HALLEL

The praise

Shofar: Tekiah Teruah Tekiah. A Tehillim (Psalms) is recited as praise and thanksgiving to YHWH.

At this point, the fourth cup should be refilled for this final exaltation.

Narrator

Let us once more lift up the fourth cup of consecration for the last time and give thanks to YHWH, our great redeemer.

Guests

Barukh Atah יהוה, Eloheinu Melech haOlam, boray pri hagafen.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine.

Now pass the cup around, or you can have a cup for each person if you choose.

Host

Let us now altogether praise the Creator of Heaven and Earth with this Tehillim (Psalm) 117:1-2.

Narrator O hallel (praise) יהוה, all you nations: hallel Him, all you people.

Guests For His rachamim and chesed (mercy and favor) is great toward us: and the emet (truth) of יהוה endures le-olam-va-ed (forever). Hallel יהוה.”

Tehillim (Psalm) 136:1-16, 26.

Narrator *O give hodu (thanks) to יהוה; for He is tov (good):*

Guests *For His rachamim (mercy) endures le-olam-va-ed (forever).*

Narrator *O give hodu to the Elohim of elohim:*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *O give hodu to the Master of masters:*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *To Him who alone does great wonders:*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *To Him that by chochmah (wisdom) made the shamayim (heavens):*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *To Him that stretches out the earth above the mayim (water):*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *To Him that made great lights:*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *The sun to rule by day:*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *The moon and cochavim (stars) to rule by night:*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *To Him that smote Mitzrayim and their bachorim (firstborn):*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *And brought Yisrael out from among them:*

Guests *For His rachamim endures le-olam-va-ed*

Narrator *With a strong hand, and with an outstretched Arm:*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *To Him who divided the Sea of Reeds into parts:*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *And made Yisrael to pass through the midst of it:*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *But overthrew Pharaoh and his army in the Sea of Reeds:*

Guests *For His rachamim endures le-olam-va-ed.*

Narrator *To Him who led His people through the wilderness: O give hodu to the El of the shamayim:*

Guests *For His rachamim endures le-olam-va-ed.*

All respond: Amein Amein!

NIRTZAH

The conclusion

Nirtzah is the official conclusion of the Seder that ends with the expression of hope that we may celebrate Pesach “next year in Yerushalem.”

Host

Our Passover Seder is now complete, just as our redemption is forever complete. Let us conclude with the traditional wish that we may celebrate Passover next year in Yerushalem.

L’shanah haba’ah Birushalayim!

Next Year in Yerushalem!

L’SHANAH HABA’AH BIRUSHALAYIM

Next year in Yerushalem song

Guests

If you do not know the tune, you may read it.

*L’shanah haba’ah Birushalayim,
L’shanah haba’ah Birushalayim,
L’shanah haba’ah Birushalayim,
L’shanah haba’ah Birushalayim.*

Next year in Yerushalem,
Next year in Yerushalem,
Next year in Yerushalem,
Next year in Yerushalem.

Host

Just as our ancestors left their leaven in Mitzrayim (Egypt), so do we leave our old ways behind. In the newness of our redemption, let us eat the unleavened bread now and for the next seven days, and may it remind us of who we really are; a sanctified, delivered, redeemed, and consecrated people.

Guests

Chag same'yakh!

Have a good holiday, a holiday of peace and success.

Note: Pesach does not have a closing owing to the fact that it is celebrated over seven days, although not all of these days are high holidays. **Do not pack away the table!** All the nonperishable items on this table should remain on the table for the next seven days until after Chag Moshiach. At this feast, all items of the Passover should be refreshed for this final feast.

CHAG HA-MATZAH

THE FEAST OF UNLEAVENED BREAD

The Feast of Unleavened Bread is celebrated on the night of Pesach (being the 14th of *Abib*). They are collectively called “the Passover.” That is because of the commandment in Exodus (Shemoth) that unleavened bread is to be eaten from the first day of Pesach.

“Seven days shall you eat matzah; even the first day you shall put away chametz (leaven) out of your batiym (houses): for whoever eats lechem (bread) with chametz, from the first day until the seventh day, that being shall be cut off from Yisrael... And you shall observe Chag Matzoth; for on this very day have I brought your divisions out of the land of Mitzrayim (Egypt): therefore shall you observe this day in your generations by a mishpat le-olam-va-ed (statute forever)” Shemoth (Exodus) 12:15, 17.

This feast was mandated by YHWH so that Yisra’el would remember eating the bread of haste, which they had prepared quickly as they left Mitzrayim (Egypt). There was no time to let the bread rise, so instead, they were forced to eat it unleavened. Unleavened bread was eaten for seven days, and no leavened bread was permitted in their dwelling during these days. The Scriptural command for observing this feast is found in Wayiqra (Leviticus) 23:6-8.

“And on the fifteenth day of the same month is Chag haMatzoth to זמזח : seven days you must eat matzah. In the first day, you shall have a miqra kodesh (Set-Apart convocation): you shall do no laborious work on it. But you shall offer an offering made by fire to זמזח for seven days: on the seventh day is a miqra kodesh: you shall do no laborious work on it” Wayiqra (Leviticus) 23:6-8.

On the first and last day of this feast, Israelites are commanded to observe it as a day of solemn rest where no work is allowed (Wayiqra (Leviticus) 23:6-8; Bamidbar (Numbers) 28:17-18, 25). Thus there are three days of compulsory rest during this period; the first day of the Passover or Chag haMatzah, the weekly Shabbat, and the last day of Chag haMatzah. The last day of the feast is to be observed as a convocation meaning a set-apart gathering. This day is not an additional feast but the final day of Chag haMatzah to reflect on the meaning of the week and to close the season of unleavened bread.

THE OPENING

DAY TWO TO SIX

At sunset of the immediate days

Day two to six are known as *Chol haMo'ed* - Intermediate days during the festival when work is again permitted (half-holidays), but the set-apartness of the period is sustained. On the last day, it is a Shabbat - a day of rest where work (*melakah*) is not permitted.

In the next six days of Chag haMatzah, it is a tradition to recite the mitzvot haMatzah before consuming matzah. It should be done during the evening meal when Chol HaMo'ed is recited.

You will need the following things for this ceremony.

- A bottle of grape juice since grape juice is the biblical choice, and if not available, another fruit juice will suffice.
- A goblet or cup.
- A cup or glass for each participant.
- Matzah bread.
- A specially braided candle or lamp called a *Havdalah* candle and if it is unavailable, then use a medium to a large single candle.

Set these items out over the table on a white tablecloth or the best that you have. Pour the grape juice into the goblet and place it in front of the person performing the ceremony. Place the Havdalah candle in the middle of the table. You are now ready!

CHOL HA-MO'ED

Weekdays of festival

In the evening

The Father or Leader reads:

יהוה Eloheinu v'lohei avoteinu v'imoteinu, ya'aleh v'yavo v'yizacher zich'roneinu v'zich'ron kol-am'kha bayit Yisra'el l'fanecha, l'tovah l'chein l'chesaid l'rachamim, l'chayim ul'shalom b'yom Chag haMatzot hazeh.

Zoch'reinu, יהוה Eloheinu, bo l'tovah. U'fok'deinu vo liv'rachah. Amein. V'hoshiyeinu vo l'chayim. Amein.

Our Elohim YHWH and Elohim of our ancestors, may our existence be raised, come up and be remembered, along with the memory of all Your people Yisra'el, for goodness, grace, kindness, and compassion, for life and for peace this festival of Chag haMatzah day of Independence. Remember us today, YHWH, our Elohim, for well-being. Visit us on this day with blessing Amein. Save us on this day with life. Amein.

KIDDUSH

The sanctification prayer for grape juice

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein. Everyone takes a sip of their glass and returns it to its place.

HA-MATZAH

The traditional blessing of matzah

The Father or Leader reads:

Wayiqra (Leviticus) 23:5-6.

"In the first month, on the fourteenth day of the month at dusk, is יהוה's Pesach. And on the fifteenth day of the same month, is the feast of unleavened bread unto יהוה; seven days you shall eat unleavened bread."

All present read or sing:

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher kid'shanu b'Mitzvotav v'tzivanu al acheelat Matzah.

Praised are You YHWH, our Elohim, King of the Universe, Who sanctified us with Mitzvot, and commands us to eat Matzah.

Everyone eats a piece of matzah and finishes their grape juice.

HA-OMER

The counting of the Omer

If we observe the tradition of beginning the count of haOmer on the first day of the week, *Yom Rishon* (Sunday), then this will be day one of haOmer. We must recite the Omer blessing on this day before we start this next feast. If we observe the tradition of beginning the counting the Omer on the second day of Chag Matzah, then this will be day two of haOmer. See section on Yom haBikurim for the haOmer blessings that must be recited here.

CHAG TOV

The traditional well wishes for the festival season

All present say to one another:

Chag same'yakh!

Have a good holiday, a holiday of peace and success.

The meal is served.

Note: We continue to eat exclusively non-yeast products during this period, and it must be *kosher* (clean foods).

BAREICH

The blessing after the meal

All present read:

Barukh Harachman Mazon ha'acilah Hazot.

Praised be the Merciful One, Provider of this food.

Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten. Amein.

THE OPENING

DAY SEVEN

At sunset of the sixth day

On the first and last day of this feast, Israelites are commanded to observe it as a day of solemn rest where no work is allowed (Wayiqra (Leviticus) 23:6-8, Bamidbar (Numbers) 28:17-18, 25). The last day of the feast is to be observed as a convocation meaning a set-apart gathering. This is the evening of the sixth day of Chag haMatzah. This day is not an additional feast but the final day of Chag haMatzah to reflect on the meaning of the week and to close the season of unleavened bread.

“On the fourteenth day of the first month between the evenings is פסח’s Pesach. And on the fifteenth day of the same month is Chag haMatzoth to פסח: seven days you must eat matzah. In the first day you shall have a miqra kodesh (Set-Apart convocation): you shall do no laborious work on it. But you shall offer an offering made by fire to יהוה for seven days: on the seventh day is a miqra kodesh: you shall do no laborious work on it” Wayiqra (Leviticus) 23:5-8.

In the evening

The Father or Leader reads:

יהוה Eloheinu v'lohei avoteinu v'imoteinu, ya'aleh v'yavo v'yizacher zich'roneinu v'zich'ron kol-am'kha bayit Yisra'el l'fanecha, l'tovah l'chein l'chesaid l'rachamim, l'chayim ul'shalom b'yom Chag haMatzot hazeh.

Zoch'reinu, יהוה Eloheinu, bo l'tovah. U'fok'deinu vo liv'rachah. Amein. V'hoshiyeinu vo l'chayim. Amein.

Our Elohim YHWH and Elohim of our ancestors, may our existence be raised, come up and be remembered, along with the memory of all Your people Yisra'el, for goodness, grace, kindness, and compassion, for life and for peace this festival of Chag haMatzah day of Independence. Remember us today, YHWH, our Elohim, for well-being. Visit us on this day with blessing Amein. Save us on this day with life. Amein.

KIDDUSH

The sanctification prayer for grape juice

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Everyone takes a sip of their glass and returns it to its place.

HA-MATZAH

The traditional blessing of matzah

The Father or Leader reads:

Wayiqra (Leviticus) 23:5-6.

“In the first month, on the fourteenth day of the month at dusk, is יהוה’s Pesach. And on the fifteenth day of the same month, is the feast of unleavened bread unto יהוה ; seven days you shall eat unleavened bread.”

All present read or sing:

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher kid’shanu b’Mitzvotav v’tzivanu al acheelat Matzah.

Praised are You YHWH, our Elohim, King of the Universe, Who sanctified us with Mitzvot, and commands us to eat Matzah.

Everyone eats a piece of matzah and finishes their grape juice.

HA-OMER

The counting of the Omer

If we observe the tradition of beginning the count of haOmer on the first day of the week, *Yom Rishon* (Sunday), then this will be day six of haOmer. We must recite the Omer blessing on this day before we start this next feast. If we observe the tradition of beginning the counting of the Omer on the second day of Chag Matzah, then this will be day seven of haOmer. See section on Yom haBikurim for the haOmer blessings that must be recited here.

CHAG TOV

The traditional well wishes for the festival season

All present say to one another:

Chag same’yakh!

Have a good holiday, a holiday of peace and success.

The meal is served.

Note: We continue to eat exclusively non-yeast products during this period, and it must be *kosher* (clean foods).

BAREICH

The blessing after the meal

All present read:

Barukh Harachman Mazon ha'acilah Hazot.

Praised be the Merciful One, Provider of this food.

Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.
Amein.

YOM HA-BIKURRIUM

THE FEAST OF FIRST FRUITS

The Feast of First Fruits is celebrated in the month of Abib of which according to Scripture, the Father said Abib was to be “*the beginning of months,*” which is to be the head of the year (Shemoth (Exodus) 12:2). Yom haBikurrim was to be celebrated the day after the Sabbath (Wayiqra (Leviticus) 23:11). Therefore, this feast is normally celebrated on the first day of the week *Yom Rishon* (the evening of the seventh day - Sunday). The Scriptural command for the feast of Yom haBikurrim is found in Wayiqra (Leviticus) 23:9-14.

“And יהוה spoke to Moshe, saying, Speak to the children of Yisrael, and say to them, When you have come into the land which I give to you, and shall reap the harvest of it, then you shall bring an omer of the beginning of your harvest to the Kohen (priest): And he shall wave the omer before יהוה, to be accepted for you: on the next day after the first day the kohen shall wave it. And you shall offer that day when you wave the omer a male lamb without blemish of the first year for a burnt offering to יהוה. And the grain offering of it shall be two tenths of an ephah of fine flour mixed with oil, an offering made by fire to יהוה for a sweet fragrance: and the drink offering of it shall be of wine, the fourth part of a hin. And you shall eat neither lechem (bread), nor parched corn, nor plump kernels, until the same day that you have brought an offering to your Elohim: it shall be a chuk le-olam va-ed (everlasting statute) throughout your generations in all your dwellings.”

You will need the following for this ceremony.

- A bottle of grape juice since grape juice is the biblical choice, and if not available, another fruit juice will suffice.
- A goblet or cup.
- A cup or glass for each participant.
- Two small to medium-sized candles or lamps.
- Matzah bread.
- A plate.
- A white sack or cloth.

Set these items out over the table on a white table cloth or the best that you have. Pour the grape juice into the goblet and place the matzah under a small white cloth in front of the person performing the ceremony. Place the two candles on the table or on another table near your table. You are now ready!

THE OPENING

DAY ONE

Day after the Passover at sunset of the seventh day

HADLEKAT NEIROT

The sanctification prayer for lighting the candles

Mother or Daughter or Leader lights the candles and says:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav v'tzivanu (v'tzivunu - for a male) l'hadlik ner shel Yom Tov.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with mitzvot, and commands us to kindle the festival lights.

Once the candles are lit, it is customary to leave it alight until it naturally runs out.

KIDDUSH

The sanctification prayer for grape juice

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **All present read or sing:**

Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Everyone takes a sip of their glass and returns it to its place.

BIRKAT YOM HA-BIKURRIM

The blessing of the feast

The Father or Leader reads:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher bachar banu mikol am v'rom'manu mikol lashon v'kid'shanu b'mitzvotav.

Praised are You, YHWH our Elohim, King of the Universe Who has chosen and distinguished us from all others by adding set-apartness to our lives with mitzvot.

B'ahavah mo'adim l'simchah chagim uz'manim l'sasson et yom Yom haBikurrim hazeh, z'man matan torateinu mikra kodesh zeikher litzi'at Mitzrayim.

Lovingly have You given us festivals for joy and holidays for happiness, among them this day of Yom haBikurrim, the season of the giving of the Torah, a day of sacred assembly recalling the Exodus from Mitzrayim (Egypt).

Ki vanu vacharta v'otanu kidashta mikol ha'amim umo'adei kodsh'kha b'simcha uv'sasson hinchaltanu.

Thus You have chosen us, endowing us with set-apartness from among all peoples by granting us Your set-apart festivals in happiness and joy.

Barukh Atah יהוה, m'kadesh Yisra'el v'haz'manim.

Praised are You, YHWH, Who *sets apart* the people Yisra'el and the festivals.

Barukh Atah יהוה Eloheinu Melekh haOlam shehecheya v'kiymanu v'higi'anu laz'man hazeh.

Praised are You, YHWH our Elohim, King of the Universe, Who has given us life, sustained us, and helped us reach this moment.

HA-MATZAH

The traditional blessing of matzah

In the remaining three days of Chag haMatzah, we continue to recite the mitzvot haMatzah before consuming matzah.

The Father or Leader reads:

Wayiqra (Leviticus) 23:5-6.

“On the fourteenth day of the first month between the Evenings is יהוה's Pesach. And on the fifteenth day of the same month is Chag haMatzoth to יהוה : seven days you must eat matzah.”

All present read or sing:

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher kid'shanu b'Mitzvotav v'tzivanu al acheelat matzah.

Praised are You YHWH, our Elohim, King of the Universe, Who sanctified us with Mitzvot, and commands us to eat matzah.

Everyone eats a piece of matzah and finishes their grape juice.

Note: The used matzot may be eaten by the family or it can be given for the birds/animals as long as it is consumed. It should not be discarded.

HA-OMER

The counting of the Omer

The Day of First Fruits marks the beginning of the counting of Omer (the Standard Measurement for food in Torah); Refer to Devarim (Deuteronomy) 16:9. It is, in fact, the first day of the Omer. In Hebrew, this period of fifty days is called *Seirat haOmer* (*Sefira* for short) or “the counting of the Omer.” *Seirat haOmer* is a very significant period; it consists of seven weekly Shabbats (7 X 7 = 49 days) plus one day for the feast, of which each week is considered to be an annual Shabbat. The seven weeks during this period are considered special Shabbats a *Shabbat-Shabbaton* - literally a Sabbath of Sabbath, a period of special rest in which we begin to harvest the fruits of our labors. It ends at the Feast of Sukkot.

According to Jewish traditions, this period between Passover and Shavuot is a season of mourning or reflection. Marriages are not performed during this time, and personal grooming (haircuts) and festivities (parties) are avoided. This is because it is a time of separation and preparation for the bride to receive their covenant 49 days later. It is also in memory of a plague during the time of the great Sage Rabbi Akiva where 24,000 of his student perished. It ends on day 33 of the Omer and is a minor holiday in Israel. We start counting the Omer when it is dark and not at sunset.

The Father or Leader reads:

Wayiqra (Leviticus) 23:9-11.

“And ה' spoke to Moshe, saying, Speak to the children of Yisrael, and say to them, When you have come into the land which I give to you, and shall reap the harvest of it, then you shall bring an omer of the beginning of your harvest to the kohen: And he shall wave the omer before ה', to be accepted for you: on the next day after the first day the Kohen (priest) shall wave it.”

All present read or sing:

Barukh Atah ה', Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav al'vetzvanu haOmer.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us to count the omer.

The Father or Leader says:

1 *Ha-yom yom e-chad la-Omer.*

Today is one day of the Omer.

Ha'Rachaman hu Yachazir lanu Avodat Bayit haMikdash Li'mekomo bimhayra be'yameinu. Amein Selah.

O Compassionate One! May He return for us the service of the Temple to its place speedily and in our time, Amein Selah (Pause and reflect).

It is tradition to read Tehillim (Psalm) 67 after the counting since it consists of seven verses and a total of 49 words in Hebrew.

Tehillim (Psalm) 67.

1 Elohim be full of rachamim (mercy) to us, and bless us; and cause His face to shine upon us; Selah (Pause).

2 That Your derech (way) may be known upon the earth, Your saving health among all nations.

3 Let the nations hallel You, O Elohim; let all the nations hallel (praise) You.

4 O let the nations be in simcha (rejoicing) and shir (shir) for simcha (joy): for You shall judge the nations in tzedakah (righteousness), and govern the nations upon earth. Selah (Pause).

5 Let the nations hallel You, O Elohim; let all the nations hallel You.

6 Then shall the earth yield her increase; and Elohim, even our own Elohim, shall bless us.

7 Elohim shall bless us; and all the ends of the earth shall fear Him.

A song may be sung at this point.

The Father or Leader gives the Priestly blessing and reads or sings:

Yevarekh 'kha וַיְבָרֵךְ v'yishme'rekha,

Yah-er וַיַּחַד panav elekha v'yechunekha,

Yisaah וַיַּסֵּא panav elechah v'yasem lekchah shalom.

“YHWH bless you, and keep you,

YHWH make His face shine upon you, and be gracious to you,

YHWH lift up His countenance upon you, and give you shalom.”

That Your way be known on earth, Your salvation among all nations. The nations will extol You, O YHWH; all the nations will extol You. The nations will rejoice and sing for joy, for You will judge the peoples justly and guide the nations on earth forever. The peoples will extol You, O YHWH; all the peoples will extol You, for the earth will have yielded its produce, and YHWH, our Elohim, will bless us. YHWH will bless us, and all, from the farthest corners of the earth, shall fear Him.

We implore you, by the great power of Your right hand, release the captive. Accept the prayer of Your people; strengthen us, purify us, Awesome One. Mighty One, we beseech You, guard as the apple of the eye those who seek Your Echadness (Oneness). Bless them, cleanse them; bestow upon them forever Your merciful Tzedakah (righteousness). Powerful, Set-Apart One, in Your abounding goodness, guide Your congregation. Only and Exalted One, turn to Your people who are mindful of Your set-apartness. Accept our supplication and hear our cry, You Who knows secret thoughts.

Exalted is the esteem of His Kingdom forever and ever. Master of the Olam (Universe), You have commanded us through Moshe Your servant to count Sefirat Ha-Omer, in order to purify us from our evil and uncleanness. As You have written in Your Torah,

“And you shall count from the next day after the Shabbat, from the day that you brought the omer of the wave offering; seven full weeks: Until the next day after the last week shall you number fifty days, and you shall offer a new grain offering to וַיַּחַד ” Wayiqra (Leviticus) 23:15-16.

So that the souls of Your people Yisra'el (Israel) may be cleansed from their defilement. Therefore, may it be Your will, YHWH our Elohim and the Elohim, that in the merit of the Sefirat Ha-Omer which I counted today, the blemish that I have caused in the sefirah Chesaid-shebe Chesaid (the crown of Love within Love) be rectified and I may be purified and sanctified with supernal apartness. May abundant bounty thereby be bestowed upon all the worlds. May it rectify our nefesh (flesh), ruach (spirit), and neshamah (soul) from every baseness and defect, and may it purify and sanctify us with Your supernal apartness. Amen, *selah* (a short pause).

Note: We continue to count the omer for 48 more days in the manner above until the next feast - Shavuot. Each new day substitute the count with the corresponding day/week below. For example, on day two, one would say; *Ha-yom sh'nay yamim la-Omer*. Today is two days of the Omer, then repeat the above blessings and readings. Many Synagogues and Rabbis publish additional Scripture readings for each day, normally from the book of Psalms, but you can choose your own readings except on the 49th day, where it is a tradition to read the book of Ruth.

2 *Ha-yom sh'nay yamim la-Omer.*

Today is two days of the Omer.

3 *Ha-yom sh'losa yamim la-Omer.*

Today is three days of the Omer.

4 *Ha-yom arba-a yamim ba-omer la-Omer.*

Today is four days of the Omer.

5 *Ha-yom chami-sha yamim la-Omer.*

Today is five days of the Omer.

6 *Ha-yom shi-sha yamim la-Omer.*

Today is six days of the Omer.

7 *Ha-yom shiv-a yamim, shehaym Shavua e-chad la-Omer.*

Today is seven days, which are one week of the Omer.

8 *Ha-yom sh'mona yamim, shehaym Shavua e-chad v'yom e-chad la-Omer.*

Today is eight days, which are one week and one day of the Omer.

9 *Ha-yom tish-a yamim, shehaym Shavua e-chad ushnay yamim la-Omer.*

Today is nine days, which are one week and two days of the Omer.

10 *Ha-yom asara yamim, shehaym Shavua e-chad ushlosa yamim la-Omer.*

Today is ten days, which are one week and three days of the Omer.

11 *Ha-yom achad asar yom, shehaym Shavua e-chad v'arba-a yamim la-Omer.*

Today is eleven days, which are one week and four days of the Omer.

12 *Ha-yom sh'naym asar yom, shehaym Shavua e-chad vachami-sha yamim la-Omer.*

Today is twelve days, which are one week and five days of the Omer.

13 *Ha-yom sh'losa asar yom, shehaym Shavua e-chad v'shisha yamim la-Omer.*

Today is thirteen days, which are one week and six days of the Omer.

14 *Ha-yom arba-a asar yom, shehaym sh'nay shavuot ba-omer la-Omer.*

Today is fourteen days, which are two weeks of the Omer.

15 *Ha-yom chami-sha asar yom, shehaym sh'nay shavuot v'yom echad la-Omer.*

Today is fifteen days, which are two weeks and one day of the Omer.

16 *Ha-yom shi-sha asar yom, shehaym sh'nay shavuot ushnay yamim la-Omer.*

Today is sixteen days, which are two weeks and two days of the Omer.

17 *Ha-yom shiva asar yom, shehaym sh'nay shavuot ushlosa yamim la-Omer.*

Today is seventeen days, which are two weeks and three days of the Omer.

18 *Ha-yom shemonah asar yom, shehaym sh'nay shavuot v'arba-a yamim la-Omer.*

Today is eighteen days, which are two weeks and four days of the Omer.

19 *Ha-yom tisha asar yom, shehaym sh'nay shavuot va'chamisha yamim la-Omer.*

Today is nineteen days, which are two weeks and five days of the Omer.

20 *Ha-yom esrim yom, shehaym sh'nay shavuot v'shi-sha yamim la-Omer.*

Today is twenty days, which are two weeks and six days of the Omer.

21 *Hayom e-chad v'esrim yom, shehaym shlosa shavuot la-Omer.*

Today is twenty-one days, which are three weeks of the Omer.

22 *Ha-yom sh'nayim v'esrim yom, shehaym shelosha shavuot v'yom echad la-Omer.*

Today is twenty-two days, which are three weeks and one day of the Omer.

23 *Ha-yom sh'losa v'esrim yom, shehaym shelosha shavuot ushnay yamim la-Omer.*

Today is twenty-three days, which are three week and two days of the Omer.

24 *Ha-yom arba-a v'esrim yom, shehaym shelosha shavuot u'shelosha yamim la-Omer.*

Today is twenty-four days, which are three weeks and three days of the Omer.

25 *Ha-yom chami-sha v'esrim yom, shehaym shelosha shavuot v'arba-a yamim la-Omer.*

Today is twenty-five days, which are three weeks and four days of the Omer.

26 *Ha-yom shi-sha v'esrim yom, shehaym shelosha shavuot va-chamisha yamim la-Omer.*

Today is twenty-six days, which are three weeks and five days of the Omer.

27 *Ha-yom shiva v'esrim yom, shehaym shelosha shavuot v'shi-sha yamim la-Omer.*

Today is twenty-seven days, which are three weeks and six days of the Omer.

28 *Ha-yom shemonah v'esrim yom, shehaym arba-a shavuot la-Omer.*

Today is twenty-eight days, which are four weeks of the Omer.

29 *Ha-yom tisha v'esrim yom, shehaym arba-a shavuot v'yom e-chad la-Omer.*

Today is twenty-nine days, which are four weeks and one day of the Omer.

30 *Ha-yom shloshim yom, shehaym arba-a shavuot ushnay yamim la-Omer.*

Today is thirty days, which are four weeks and two days of the Omer.

31 *Hayom e-chad u'sheloshim yom, shehaym arba-a shavuot u'shelosha yamim la-Omer.*

Today is thirty-one days, which are four weeks and three days of the Omer.

32 *Ha-yom sh'nayim u'sheloshim yom, shehaym arba-a shavuot v'arba-a yamim la-Omer.*

Today is thirty-two days, which are four weeks and four days of the Omer.

33 *Ha-yom sh'losa u'sheloshim yom, shehaym arba-a shavuot vachamisha yamim la-Omer.*

“Lag Ba'Omer”

The 33rd day of the Omer is a minor holiday in Israel commemorating a break in the plague. The holiday is known as *Lagb'Omer*. In Israel, the mourning practices of the omer period are lifted on that day. This is a custom and is not a command of the Torah.

Today is thirty-three days, which are four weeks and five days of the Omer.

34 *Ha-yom arba-a u'sheloshim yom, shehaym arba-a shavuot v'shi-sha yamim la-Omer.*

Today is thirty-four days, which are four weeks and six days of the Omer.

35 *Ha-yom chami-sha u'sheloshim yom, shehaym chami-sha shavuot la-Omer.*

Today is thirty-five days, which are five weeks of the Omer.

36 *Ha-yom shi-sha u'sheloshim yom, shehaym chami-sha shavuot v'yom echad la-Omer.*

Today is thirty-six days, which are five weeks and one day of the Omer.

37 *Ha-yom shiva u'sheloshim yom, shehaym chami-sha shavuot ushnay yamim la-Omer.*

Today is thirty-seven days, which are five weeks and two days of the Omer.

38 *Ha-yom shemonah u'sheloshim yom, shehaym chami-sha shavuot u'shelosha yamim la-Omer.*

Today is thirty-eight days, which are five weeks and three days of the Omer.

39 *Ha-yom tisha u'sheloshim yom, shehaym chami-sha shavuot va'arba-a yamim la-Omer.*

Today is thirty-nine days, which are five weeks and four days of the Omer.

40 *Ha-yom arba-im yom, shehaym chami-sha shavuot va'chamisha yamim la-Omer.*

Today is forty days, which are five weeks and five days of the Omer.

41 *Hayom e-chad v'arbaim yom, shehaym chami-sha shavuot v'shi-sha yamim la-Omer.*

Today is forty-one days, which are five weeks and six days of the Omer.

42 *Ha-yom sh'nayim v'arbaim yom, shehaym shi-sha shavuot la-Omer.*

Today is forty-two days, which are six weeks of the Omer.

43 *Ha-yom sh'loscha v'arbaim yom, shehaym shi-sha shavuot v'yom e-chad la-Omer.*

Today is forty-three days, which are six weeks and one day of the Omer.

44 *Ha-yom arba-a v'arbaim yom, shehaym shi-sha shavuot ushnay yamim la-Omer.*

Today is forty-four days, which are six weeks and two days of the Omer.

45 *Ha-yom chami-sha v'arbaim yom, shehaym shi-sha shavuot u'shelosha yamim la-Omer.*

Today is forty-five days, which are six weeks and three days of the Omer.

46 *Ha-yom shi-sha v'arbaim yom, shehaym shi-sha shavuot v'arba-a yamim la-Omer.*

Today is forty-six days, which are six weeks and four days of the Omer.

47 *Ha-yom shiva v'arbaim yom, shehaym shi-sha shavuot va'chami-sha yamim la-Omer.*

Today is forty-seven days, which are six weeks and five days of the Omer.

48 *Ha-yom shemonah v'arbaim yom, shehaym shi-sha shavuot v'shi-sha yamim la-Omer.*

Today is forty-eight days, which are six weeks and six days of the Omer.

49 *Ha-yom tisha v'arbaim yom, shehaym shiv-a shavuot la-Omer.*

Today is forty-nine days, which are seven weeks of the Omer.

It is a custom to read the book of Ruth on the 49th day.

Note: The preposition “la” has the meaning “of” as in “of the Omer count.” The inclusion of both the day and the week in the count stems from a rabbinic argument about whether the Torah mandates

counting days or weeks. The Torah instructs, “*you shall count fifty days,*” and it also says, “*count...even complete weeks.*” The compromise position, manifested in the ritual, is to count both days and weeks.

If one forgot to count the Omer at night? Then count the following day, which can be any time up to the end of the day, but without the blessings (the omer and priestly blessing portion). On subsequent nights, continue counting with the blessings as usual. If one forgot to count for more than 24 hours, one may resume the counting the Omer the next day, but without the blessings until the weekly Shabbat, then you may resume the count with the blessings.

CHAG TOV

The traditional well wishes for the festival season

All present say to one another:

Chag same'yakh!

Have a good holiday, a holiday of peace and success.

The meal is served.

BAREICH

The blessing after the meal

All present read:

Barukh Harachman Mazon ha'acilah Hazot.

Praised be the Merciful One, Provider of this food.

Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten. Amein.

CHAG MOSHIACH

THE MOSHIACH PASSOVER

The last day of the Chag haMatzah (the seventh day) is called the “Chag Moshiach” or “Moshiach’s Pesach” following the custom of the great Sage Baal Shem Tov (the master of the good name born in 1698), the founder of Hasidic Judaism (literally loving-kindness) a branch of Judaism that promotes spirituality and joy. Baal Shem Tov was not a believer of Messiah Yeshua but believed in the imminent coming of the Moshiach of whom he saw represented in this feast.

This feast reflects the day in which Yeshua celebrated His Seder with His Talmidim (Disciples), and the mystical person of Eliyahu (Elijah), a prominent figure in the Mosaic Passover, is allegorically the Messiah.

Yeshua's last supper meal was, in actuality, a Passover Order. The Messiah Himself clearly referred to his last supper with His disciples as a *Pesach Siddur*.

*“And He said to them: I have a great desire that I eat **this Pesach** (Passover Order) with you, before I suffer”* Luka (Luke) 22:15.

This Pesach holds the same authority and order as the Mosaic Passover. Still, it has a greater significance and application in that its emphasis is no longer to be on a lamb that was sacrificed yearly but on the Lamb of YHWH, Who was sacrificed once and for all (Yirmeyahu (Jeremiah) 4:4; Ivrim (Hebrews) 7:27, 9:12, 10:10). This feast occurs during Easter at the eve of Yeshua’s resurrection. Yeshua was resurrected at Havdallah at the close of the Shabbat day.

On this last day of Pesach, it is a Shabbat due to the command in Wayiqra (Leviticus) 23:5-8 - a day of rest where work (*melakah*) is not permitted.

A condensed version of the Passover is celebrated during this last day in the light of what Messiah Yeshua accomplished for us.

You will need the following for this ceremony.

- A white table cloth.
- A bottle of grape juice.
- Four goblets or cups.
- A cup or glass for each participant.
- Two small to medium-sized candles.
- A handful of bitter herbs.
- Raw horseradish or wasabi or romaine lettuce.
- A lamb’s bone.
- Matzah bread.
- A plate.
- A white sack or cloth.
- A jug(s) of water.
- A basin(s) or bucket(s).
- A towel(s).

These preparations must be completed before the ceremony. Cover the table with a white table cloth or the best that you have. Put the bitter herbs, horseradish, and lambs bone, into compartments or sections

on a platter in front of the leader of the ceremony. Place the four cups beside the platter. Pour the grape juice into the four goblets. Put three pieces of Matzah bread on the plate alongside the platter. Beside the plate, place the white cloth. Place the two candles at the center of the table or on another table near your table. Alongside the candles, place the jug of water, the basin, and the towel. You are now ready to celebrate the Moshiach Pesach!

The Father or Leader of the family must then choose from among the participant's people to fill these positions or roles;

HOST, traditionally, it is the Father or Leader of the family that takes the role of the Host. The Host must wear sandals and lead the ceremony with Sheppard's rod or stick commemorating the haste in which the meal was eaten (Shemoth (Exodus) 12:11).

NARRATOR this should be the eldest son, daughter, or an uncle or aunt that is participating.

GUESTS these include sons, daughters, relatives, and friends that are participating.

Note: The parts in the "grey color" are informational, and it is there as a guide and or a cue. These should not be readout.

This feast is not to be celebrated with non-believers or strangers because Torah and the Brit Chadasha prohibit us from entering into covenant with non-believers (Shemoth (Exodus) 12:43; Qorintyah Bet (Second Corinthians) 6:14).

THE OPENING

DAY EIGHT

At sunset of the seventh day of Chag Matzah

A BELIEVERS HAGGADAH

Introducing the night of the Messiah's Pesach

Host

The *Haggadah* is the Pesach story that has been told for over 2000 years. It is a story of our Messiah Yeshua and the miraculous transition - from slavery to freedom from sin - from despair to hope in eternal life - from darkness to light of Salvation fulfilled in His life, death and resurrection. It reveals the might of YHWH's outstretched arm. Its timelessness comes from the eternal truth of His commitment to His promises and people.

Tonight, as we again participate in the *Pesach Seder*, may we experience YHWH's great redemption for us. Upon the table is a Seder plate, holding the ceremonial items of Pesach. There are bitter herbs, a sweet apple mixture, parsley, and a bone: curious things, yet all part of the telling. Let us allow our senses to fully participate, taking in the sights and smells, tasting each ingredient, listening to every word. Let us see, hear, and feel the truth of YHWH's love for us.

HADLEKAT NEIROT

The sanctification prayer for lighting the candles

The Mother or Daughter or Host lights the candles and says:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid'shanu b'mitz'votav v'tzivanu (v'tzivunu - for a male) l'hadlik ner shel Shabbat veh shel Yom Tov.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with mitzvot, and commands us to kindle the lights of Shabbat and the festival lights.

Once the candles are lit, it is customary to leave it alight until it naturally runs out.

VAY'CHULU

The sanctification prayer for the seventh day

Host

Beresheeth (Genesis) 2:1-3:

Yay'hee erev ya'hee voker yom hashishi. Vay'khulu hashamayim v'ha'aretz v'chol tzeva'am. Vay'khal Elohim bayom hash'vi, m'lachto asher asa. Vayishbot bayom hash'vi'i mikol m'lachto asher asa. Vay'vareich Elohim et yom hash'vi'i vay'kadeish oto. Ki vo shavat mikol-melakh'to asher-bara Elohim la'asot.

“So the shamayim and the earth were finished, and all their hosts. And on the sixth day Elohim ended His work that He had made; and He rested on the seventh day from all His work that He had made. And Elohim blessed the seventh day, and set it apart: because in it He had rested from all His work that Elohim created and made.”

BIRKAT CHAG HA-MATZAH

The blessing of the feast

Host

Barukh Atah יהוה, Eloheinu Melekh haOlam, shehecheyanu v'kiyemanu v'higianu laz'man hazeh.

Praised are You YHWH, our Elohim, King of the Universe, Who has kept us in life, and sustained us, and enabled us to reach this festive season.

BIRKHOT AHARONI

The Aharonic priestly blessing

Host

*Yevarekh 'kha יהוה v'yishme'rekha,
Yah-er יהוה panav elekha v'yechunekha,
Yisaah יהוה panav elechah v'yasem lekchah shalom.*

“YHWH bless you, and keep you,
YHWH make His face shine upon you, and be gracious to you,
YHWH lift up His countenance upon you, and give you shalom.”

During the Passover of Yeshua, the four cups were present.

KIDDUSH

The sanctification prayer for grape juice

Host

Why are their four cups in front of me?

These cups remind us of YHWH's great love, His un-ending mercy, His unmerited favor, and His continued faithfulness to His Covenant, to His Promises, and to His people Yisra'el.

The Scripture from which we derive the four cups of grape juice at the Passover Seder is drawn from Shemoth (Exodus) 6:6-7, which reads:

“Therefore say to the children of Yisrael, I am יהוה, and I will bring you out from under the burdens of the Mitzrim (Egypt), and I will deliver you out of their bondage, and I will redeem you with an outstretched Arm, and with great mishpatim (judgements): And I will take you to Me for a people, and I will be your Elohim: and you shall know that I am יהוה your Elohim, who brings you out from under the burdens of the Mitzrim.”

THE FIRST CUP

The Cup of Sanctification

Host

The first cup is “...*I will bring you out from under the burdens of the Mitzrim.*”

It stands for Sanctification.

Guests

Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Pass the cup around and take a sip.

THE SECOND CUP

The Cup of Deliverance

Host

The second cup is “*And I will deliver you out of their bondage...*”

It stands for Deliverance.

Guests

Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Pass the cup around and take a sip.

THE THIRD CUP

The Cup of Redemption

Host

The third cup is “...*I will redeem you with an outstretched Arm, and with great mishpatim (judgments).*”

It stands for Redemption.

Guests

Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Do not drink this cup.

THE FOURTH CUP

The Cup of Consecration

Host

The fourth cup is “*And I will take you to Me for a people...*”

It stands for Consecration.

Guests

Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p’ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Pass the cup around and take a sip.

VAY’CHULU

The sanctification prayer for the seventh day

Host

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher bachar banu mikol am v’rom’manu mikol lashon v’kid’shanu b’mitzvotav vatiten lanu יהוה Eloheinu.

Praised are You YHWH, our Elohim, King of the Who, has chosen and distinguished us from all others by adding set-apartness to our lives with mitzvot.

B’ahavah mo’adim l’simchah chagim uz’manim l’sasson et yom haMatzah hazeh.

Lovingly have You given us festivals for joy and holidays for happiness, among them this last day of unleavened bread.

Ki vanu vacharta v’otanu kidashta mikol ha’amim umo’adei kodsh’kha b’simcha uv’sasson hinchaltanu.

Thus You have chosen us, endowing us with set-apartness from among all peoples by granting us Your set-apart festivals in happiness and joy.

Barukh Atah יהוה, m’kadesh Yisra’el v’haz’manim.

Praised are You, YHWH, Who sets apart the people Yisra’el and the festivals.

Barukh Atah יהוה Eloheinu Melekh haOlam shehecheya v’kiymanu v’higi’anu laz’man hazeh.

Praised are You, YHWH our Elohim, King of the Universe, Who has given us life, sustained us, and helped us reach this moment.

Host

Barukh Atah יהוה Eloheinu Melekh haOlam, Asher bahar banu mikol am v’rom’manu mikol lashon v’kid’shanu b’mitzvotav.

Va-titen lanu Eloheinu b'ahavah Shabbatot lim'nuhah u' mo'adim l'simhah, hagim u-z'manim l'sason, et yom haShabbat hazeh v'et yom Chag haMatzot hazeh (Pesach), z'man heiruteinu b'ahavah mikra kodesh, zekher litziyat Mitzrayim.

Ki vanu vaharta, v'otanu kidashta mikol ha-amim v'Shabbat u-mo'adei kodsh'kha b'ahavah u-v'ratzon b'simhah u-v'sason hin'haltanu.

Barukh Atah יהוה מ'kadesh haShabbat v'et Yisrael v'ha-Z'manim.

Praised are You, YHWH our Elohim King of the Universe, Who has chosen us and distinguished us by sanctifying us through His commandments. You have lovingly favored us with Shabbat for rest and festivals for joy, seasons, and holidays for happiness, among them this Shabbat and this day of Pesach, the season of our liberation, lovingly a day of sacred assembly commemorating the Exodus from Mitzrayim (Egypt). You have chosen us, sanctifying us among all people by Shabbat, and Your set-apart festivals lovingly and gladly in joy and happiness.

Praised are You, YHWH Who sanctifies Shabbat and the people Yisra'el and the festival seasons.

HAGGADAH

Narrator

The story

“You men of Yisrael, listen to these words; יהושע of Natzeret (Yeshua of Nazareth), a man approved of יהוה among you by nisim (miracles) and wonders and signs, which יהוה did through Him in the midst of you, as you yourselves also know: Him, being delivered by the determined counsel and foreknowledge of יהוה, you have taken, and by the hands of Torah-less men, you have impaled and killed: Whom יהוה has raised up, having demolished the Cords of death: because it was not possible for Sheol to hold Him. For Dawid spoke concerning Him, I saw my יהוה always before my face, for He is on my right hand, that I should not be moved: Therefore did my lev (heart) have gilah (rejoice), and my tongue had simcha (joy); moreover also my body shall rest in tikvah (hope): Because You will not leave my being in Sheol, neither will You allow the Kadosh-One of Yisrael (the Set-Apart One) to see corruption. You have made known to me the ways of chayim (life); You shall make me full of simcha (joy) with Your presence. Men and Yisraelite brothers, let me freely speak to you of the patriarch Dawid, that he is both dead and buried, and his tomb is with us to this day. Being a navi (prophet), and knowing that יהוה had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up the Moshiach to sit on his kesay (throne); He seeing this before spoke of the resurrection of the Moshiach, that His being was not left in the Sheol, neither did His flesh see corruption. This יהושע has יהוה raised up, of which we all are witnesses. Therefore being by the Right Hand of יהוה exalted, and having received from Abba the promise of the Ruach Hakodesh (Set Apart Spirit), He has sent out all this, which you now see and hear. For Dawid is not ascended into the shamayim (heaven): but he said himself, the Master יהוה said to My Master, Sit at My right hand, Until I make Your enemies Your footstool. Therefore let kol Beit Yisrael (all the House of Yisrael) know assuredly, that the Master יהוה has made known that same יהושע, whom you have impaled, as both Melech and Moshiach” Maaseh Shlichim (Acts) 2:22-36.

URECHATZ

The washing of feet

Host

Let us start by following the gesture of humility and the lesson of commitment made by Yeshua our Messiah when on that night, He laid aside His garments and girded Himself with a towel and washed His disciple's feet.

Narrator

“So after He had washed their feet, and had taken off His garments, and was sitting down again, He said to them, Now do you know what I have done to you? You call Me Master and Rabbi: and you say well; for I am. If I then, Your Rabbi and Master, have washed your feet; you also should wash one another’s feet. For I have given you an example that you should do as I have done to you. Amein, amein, I say to you, The eved (servant) is not greater than His Master; neither He that is sent, greater than He that sent Him. If you know these things, happy are you if you do them” Yochanan (John) 13:12-14.

Guests

Place the washing utensils on the floor and take turns at washing each other’s feet. Each person recites the blessing on their own when they have completed their turn:

Barukh Atah יהוה, Eloheinu Melech haOlam, Asher kid’shanu b’mitzvotav v’tzivanu al n’tilat regelayim.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us and commands us to wash our feet.

It is a tradition not to say “Amein” at the end of this blessing because you don’t say Amein to your own blessing.

Host

Urchatz, the washing of feet is symbolic of clean hands and a pure heart.

“Who shall ascend into the mountain of יהוה? Or, who shall stand in His Kadosh-Place? He that has clean hands and a pure heart...” Tehillim (Psalms) 24:3-4.

“Blessed are the pure in lev (heart): for they shall see יהוה” Mattityahu (Matthew) 5:8.

YACHATZ

The breaking of matzah

The word Yachatz literally means to “break” or to “divide.” This is when the middle matzah of the three ceremonial matzot is broken and hidden. The larger half of this middle matzah becomes the “afikomen,” which is hidden (somewhere in the home) and is the last piece of matzah to be eaten. The smaller part of the middle matzah is returned to its place as a symbol of “lehem oni,” the bread of affliction. The dominant theme of Yachatz is affliction and redemption. Once the afikomen is found and redeemed, it is called Tzafun, literally “hidden.” Yachatz does not have a blessing to it. It is normally the youngest members in the family who receive the honor of searching for the afikomen. It is tradition to reward them with a gift when it is found.

Host

Wayiqra (Leviticus) 23:5-6.

“On the fourteenth day of the first month between the evenings is יהוה’s Pesach. And on the fifteenth day of the same month is Chag Ha Matzoth to יהוה : seven days you must eat matzah.”

Ha lachma anya dee achalu av’hatana b’ar’a d’mitzrayim. Kol dichfeen yaytay v’ yaychul; kol ditzreech yaytay v’yifsach.

This is the bread of affliction, the poor bread our ancestors ate in the land of Mitzrayim (Egypt). Let all who are hungry come and eat.

Narrator

“Come to Me, all you that labor and are heavy laden, and I will give you rest and help you to bear your yoke” Mattityahu (Matthew) 11:28.

“And עֲשֵׂה said to them, I am the lechem of chayim (bread of life): he that comes to Me shall never hunger; and he that believes on Me shall never thirst” Yochanan (John) 6:35.

Host

Hashata hacha, l'shanah haba'ah b'ar'a d'Yisra'el. Hashata av'day. L'shanah haba'ah b'nay choreen.

Let all who are needy share the hope of this Pesach celebration. This year we are here. Next year may we be in the land of Yisra'el. This year we are still in bonds. Next year we may all be free.

HA-MATZAH

The sanctification prayer for matzah

This blessing is specific to matzah, and a piece of matzah is eaten.

Host lifts up the top piece of matzah.

Guests

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher kid'shanu b'Mitzvotav v'tzivanu al acheelat Matzah.

Praised are You YHWH, our Elohim, King of the Universe, Who sanctified us with Mitzvot, and commands us to eat Matzah.

Host

Host breaks the piece of matzah.

This broken piece of matzah is called *“Lechem Oni,”* or the bread of affliction Devarim (Deuteronomy) 16:3.

This matzah symbolizes the broken body of Yeshua on Golgotha (Calvary) that was beaten and afflicted for our sins. See how the matzah bread is broken.

Pass around the broken piece of matzah and eat it. (If there are insufficient pieces for the participants, use more matzah).

Guests

“But He was wounded for our transgressions, He was crushed for our iniquities: the chastisement for our shalom (peace) was upon Him; and with His stripes we are healed” Yeshayahu (Isaiah) 53:5.

Host

I will remove and break the middle matzah in half; our Messiah too, was afflicted and broken. One half is now called the afikomen, a Greek word meaning that which is coming, i.e., the dessert; it is wrapped in a white cloth just as Yeshua's body was wrapped for burial. See how the matzah bread is pierced, so was our Messiah pierced for our transgressions.

Narrator

So the navi (prophet) Zecharyah (Zechariah) had spoken,

“And I will pour upon Beit Dawid, and upon the inhabitants of Yahrushalayim, the Ruach of unmerited favor and of rachamim: and they shall look upon Me, Aleph-Taf whom they have pierced, and they shall mourn for Him, as one mourns for his only son, and they will be in bitterness for Him, as one that is in bitterness for the loss of his bachor” Zecharyah (Zechariah) 12:10.

“But one of the soldiers with a spear pierced His side, and instantly came out dahm (blood) and mayim (water). And he that saw it bore witness, and his witness is emet: and he knows that what he said is emet (truth), that you might believe. For these things were done, that the Katuv (Scriptures) should be fulfilled, A bone of His shall not be broken” Yochanan (John) 19:34-36.

Wrap the *afikomen* in the white cloth. (If there are insufficient pieces for the participants, use more matzah).

Host

If the children will cover their eyes, I will hide the afikomen. Just as I have hidden the *afikomen*, so Yeshua the Messiah was placed in a tomb, hidden for a time.

Hide the *afikomen*. (This is set aside as the last food of the Seder.)

Narrator

“And, see, there was a man named Yoseph a Sanhedrin member; and he was a tov tzadik (righteous) man, He had not agreed with the counsel and their deed – he was from Ramathayim, a city of Yahudah: who also himself waited for the malchut of יהוה (the Kingdom of YHWH). This man went to Pilate, and asked for the body of יהושע. And he took it down, and wrapped it in linen, and laid it in a tomb that was cut in stone, in which never a man before was laid. And that day was the preparation, and the Shabbat drew near” Luka (Luke) 23:50-54.

Host

But just as the afikomen will return to complete our Pesach Seder, so the sinless Messiah rose from the dead to ascend into Heaven.

“So then after יהושע had spoken to them; He was received up into the third shamayim, and sat down on the right hand of יהוה ” Marqus (Mark) 16:19.

Break the other half of the middle piece and distribute it among the participants at the table. (If there are insufficient pieces for the participants, use more matzah).

Let us now each share a piece of the afikomen.

Guests

“יהושע said to her, I am the resurrection, and the chayim: he that believes in Me, though he were dead, yet shall he live: And whoever lives and believes in Me shall never die. Do you believe this?” Yochanan (John) 11:25-26.

THE MAROR

Bitter herbs

Bitter vegetables (usually raw horseradish/wasabi or romaine lettuce) are eaten to symbolize the bitterness of slavery.

Host

On this night, why do we eat only bitter herbs and horseradish?

On all other nights, we eat all kinds of vegetables (herbs), but on Passover/Chag haMatzah, we eat only *maror*, bitter herbs, and horseradish. As sweet as our lives are today, let us still remember how bitter life was for sons of Yisra'el in the land of Mitzrayim (Egypt).

Narrator

“And the Mitzrim made the children of Yisrael to serve with harshness: And they made their lives bitter with hard bondage, with mortar, and with brick, and with all manner of service in the field: all their service, which they made them serve, was with harshness” Shemoth (Exodus) 1:13-14.

So also we remember our Master Yeshua, Who labored in the garden of Gethsemane where He was betrayed, handed over to men to be tried and was tortured, spat on, wiped, mocked, and stoned by men.

Guests

Barukh Atah יהוה, Eloheinu Melekh haOlam, Asher kid'shanu b'Mitzvotav v'tzivanu al acheelat Maror.

Praised be our YHWH, King of the Universe, Who sanctified us with Mitzvot, and commands us to eat Maror.

Host

Let us take scoop some maror onto a piece of matzah, let us allow the bitter taste to cause us to shed tears and to remember the great price that our Messiah paid for our redemption and in remembrance of those who have been martyred for their testimony in the Messiah and the Torah.

“Blessed are those who are persecuted for tzedakah's (righteousness) sake: for theirs is the malchut ha shamayim (the Kingdom of Heaven). Blessed are you, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Gilah (rejoice), and be in great simcha (joy): for great is your reward in the shamayim (heaven): for so persecuted they the neviim (prophets) who were before you” Mattityahu (Matthew) 5:10-12.

Narrator

Lets us remember how Yeshua was betrayed and handed over to unbelievers who scourged and mocked him.

“And as they sat and did eat, יהושע said, Truly I say to you, One of you who eats with Me shall betray Me. And they began to be sorrowful, and to say to Him one by one, Is it I? And another said, Is it I? And He answered and said to them, It is one of the twelve that dips with Me in the dish” Marqus (Mark) 14:18-20.

“See, we go up to Yahrushalayim; and the Ben Ahdahm (Son of Adam) shall be betrayed to the main Kohanim (Priests) and to the Sophrim (Judges), and they shall condemn Him to death, And shall deliver Him to the gentiles to mock, and to scourge, and to impale Him: and the third day He shall rise again” Mattityahu (Matthew) 20:18-19.

THE PASCHAL LAMB

The Passover lamb

Since the Temple in Yerushalem no longer stands, lamb is not eaten at Passover; however, this is a Talmudic tradition. The Torah clearly stated lamb. This shank bone (zeroa) remains to remind us of the sacrificial lamb.

Host

We have eaten the matzah to remind us of the bread of affliction which the sons of Yisra’el ate as they fled Mitzrayim (Egypt), which represents the broken body of Yeshua. We have tasted the bitter herbs to remind us of the bitter slavery they experienced there, which is a picture of our Messiah's suffering.

The Host lifts the shank bone of the lamb and reads:

The roasted shank bone (zeroa) represents the lamb whose blood marked the houses of the children of Yisra’el, signifying their obedience to Elohim’s command.

“And the dahm (blood) shall be to you for an ot (sign) upon the batiym (houses) where you are: and when I see the dahm (blood), I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Mitzrayim (Eqypt)” Shemoth (Exodus) 12:13.

We are reminded that this lamb is symbolic of the Lamb of YHWH that Yachanan identified would take away the sins of the world.

“The next day Yochanan saw Yeshua coming to him, and said, Behold the Lamb of יהוה, who takes away the sin of the olam hazev” Yochanan (John) 1:29.

We are reminded by Moshe that it was YHWH Himself Who redeemed Sons of Yisra’el from physical slavery.

“יהוה brought our forefathers out of Mitzrayim with a strong hand and an outstretched arm; with great terror, and with signs and wonders” Devarim (Deuteronomy) 26:8.

Narrator

The navi (prophet) Yeshayahu (Isaiah) tells us that Yeshua is The Mighty-El and The Everlasting Father.

“For to us a Child is born, to us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counselor, The Mighty-El, The Everlasting Abba, The Sar Shalom. Of the increase of His government and shalom there shall be no end, upon kesay Dawid, and upon his malchut, to order it, and to establish it with mishpat and with tzedakah from now on even le-olam-va-ed. The zeal of ייׁוֹ tzevaoth will perform this. ייׁוֹ sent a Word into Yaakov, and it has lighted upon Yisrael” Yeshayahu (Isaiah) 9:6-8.

Yeshua reveals that He is YHWH, the Abba Father.

“Philip said to Him, Master, show us the Abba, and it will be enough for us. ייׁוֹ said to him, have I been so long a time with you, and yet have you not known Me, Philip? He that has seen Me has seen the Abba; how then are you saying, show us the Abba?” Yochanan (John) 14:8-9.

Host

Thus Yeshua, Who is YHWH, manifested in the flesh, redeemed the sons of Yisra'el from spiritual slavery and made us heirs and priests of the Torah and the Kingdom of YHWH.

Narrator

“The Ruach (Spirit) itself bears witness with our ruach, that we are b'nai ייׁוֹ (children of YHWH): And if children, then heirs; heirs of ייׁוֹ, and jointheirs with Moshiach; so that since we suffer with Him, we will also be esteemed together. For I'm sure that the sufferings of this present time are not worthy to be compared with the tifereth (esteem) that shall be revealed in us. For the intense expectation of all of the creation waits for the manifestation of the b'nai ייׁוֹ” Romiyah (Romans) 8:16-19.

“But you are a chosen generation, a royal priesthood, a kadosh (set apart) nation, and a peculiar people; that you should show forth the tehillot (praises) of Him who has called you out of darkness into His marvelous Light:” Kepha Alef (First Peter) 2:9.

TZAFUN

The afikomen

The afikomen has been “hidden” and now must be found by one of the children. Whoever finds it may demand a ransom from the host of the table. Since neither the meal nor the Seder can be concluded before the afikomen is eaten, finding it deserves a reward.

The children look for the afikomen.

The afikomen is found.

Host

Now it has been found - it is time for us to share the afikomen, the dessert, the final food eaten at Passover. It is shared as the Passover Lamb was shared from the time of the exodus until the destruction of the Temple. It is said that the taste of the afikomen should linger in our mouths.

Guests

Barukh Atah יהוה, Eloheinu melech haOlam, haMotzi lechem min ha'aretz.

Praised are You YHWH, our Elohim King of the Universe, You bring forth the bread from the earth.

Host

It was then that Yeshua the Messiah added the words,

“And He took matzah, and said the bracha, and broke it, and gave it to them, saying, This is My body which is given for you: this do in remembrance of Me” Luka (Luke) 22:19.

Let us now eat matzah, meditating on the broken body of the Lamb of Eloha Who takes away the sin of the world.

It was this bread that Yeshua identified Himself.

“And יהושע said to them, I am the lechem of chayim (bread of life): he that comes to Me shall never hunger; and he that believes on Me shall never thirst” Yochanan (John) 6:35.

Let us allow the taste to linger in our mouths and remember that Yeshua was cut off from the land of the living because of our crimes against YHWH.

“... none of his generation protested, his being cut off from the land of the living for the crimes of my people ...” Yeshayahu (Isaiah) 53:8.

THE MESSIANIC CUP

The Cup of Redemption

Host

Let us take up the third cup for the final time this evening.

This cup means, *“...I will redeem you with an outstretched Arm, and with great mishpatim (judgments).”*

Guests

Barukh Atah יהוה, Eloheinu Melech haOlam, boray pri hagafen.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine.

Host

This is the cup of redemption, symbolizing the blood of the Passover lamb. It was the cup “after supper,” with which Yeshua identified Himself.

“And He took the cup, and gave hodu (thanks), and said, Take this, and divide it among yourselves: For I say to you, I will not drink of the fruit of the vine, until the malchut (kingdom) of יהוה shall come” Luka (Luke) 22:17-18.

The navi (prophet) Yeshayahu (Isaiah) reminds us that the arm of YHWH brought him salvation. It is our own righteousness that falls short. Though YHWH searched, He could find no one to intercede, and so His own arm brought Him salvation, and His own righteousness sustained Him.

“And He saw that there was no man, and wondered that there was no intercessor: therefore His Arm brought Yahshua (Salvation) to Him; and His tzedakah (righteousness), it upheld Him” Yeshayahu (Isaiah) 59:16.

Yeshua the Messiah lifted the cup, saying,

“Likewise also the cup after supper, saying, This cup is the Brit Chadasha (Renewed Covenant) in My dahm (blood), which is shed for you” Luka (Luke) 22:20.

Just as the blood of the lamb brought salvation in Mitzrayim (Egypt), so Yeshua’s atoning death can bring salvation to all who believe.

Let us gratefully drink.

Now pass the cup around, or you can have a cup for each person if you choose.

DAYENU

It would have been enough

Host

Dayenu is remembering the great deeds which YHWH did for the children of Yisra’el and what He does for each of us. As it is written: *“Many are the afflictions of the tzadikim: but יידיהויה delivers them out of them all”* Tehillim (Psalm) 34:19.

Guests

“They shall abundantly utter the memory of Your great tov (goodness), and shall shir (sing) about Your tzedakah (righteousness)” Tehillim (Psalms) 145:7.

How great is YHWH’s goodness to us! For each of His acts of mercy and kindness, we declare dayenu, “it would have been sufficient!”

Dayenu, it would have been sufficient!

Sing the song Dayenu here, but just the Chorus.

*Dadayenu,
Dadayenu,
Dadayenu,
Dayenudayenu,
Dayenu (Repeat).*

HALLEL

The praise

Shofar: Tekiah Teruah Tekiah. A Tehillim (Psalms) is recited as praise and thanksgiving to YHWH.

Host

Let us once more lift up Messiah's cup for the last time and give thanks to YHWH, our great redeemer.

Lift up the cup and read this Tehillim (Psalm) 117:1-2.

Host O hallel (praise) YHWH, all you nations: hallel Him, all you people.

All For His rachamim and chesed (mercy and favour) is great toward us: and the emet (truth) of יהוה endures le-olam-va-ed (forever). Hallel יהוה."

Tehillim (Psalm) 118:1-29

Host O give hodu (thanks) to יהוה; for He is tov (good): because His rachamim (mercy) endures le-olam-va-ed.

All Let Yisrael now say, that His rachamim endures le-olam-va-ed.

Host Let Beit Aharon (the House of Aaron) now say, that His rachamim endures le-olam-va-ed.

All Let them now that fear יהוה say; that His rachamim endures le-olam-va-ed.

Host I called upon Yah in distress: Yah answered me, and set me in a large place.

All יהוה is on my side; I will not fear; what can man do to me?

Host יהוה takes my part with them that help me: therefore shall I see my desire upon them that hate me.

All It is better to trust in יהוה than to put confidence in man.

Host All nations surrounded me all around:

All But in the Name of יהוה will I destroy them.

Host They surrounded me, yes, they surrounded me all around:

All But in the Name of יהוה I will destroy them.

Host They surrounded me around like bees; they are quenched as burning thorns:

All For in the Name of יהוה I will destroy them.

Host You have pushed hard at me that I might fall:

All But יהוה helped me.

Host Yah is my strength and shir, and has become my Yahshua:

All The voice of gilah and Yahshua is in the sukkot (tabernacle) of the tzadikim (righteous).

Host The Right Hand of יהוה does valiantly.

All The Right Hand of יהוה is exalted: the Right Hand of יהוה does valiantly.

Host I shall not die, but live, and declare the works of Yah.

All Yah has chastened me hard: but He has not given me over to death.

Host *Open to me the gates of tzedakah: I will go into them, and I will give hallel to יהוה:*

All *This is the gate of יהוה, into which the tzadikim shall enter.*

Host *I will hallel You: for You have heard me, and have become my Yahshua.*

All *The Stone that the builders rejected has become the Rosh Pina (the Chief Cornersone) of the corner.*

Host *This is יהוה's doing; it is marvelous in our eyes.*

All *This is the day which יהוה has made; we will gilah (glad) and be in simcha (rejoice) in it.*

Host *Save now, I beseech You, O יהוה: O יהוה, I beseech You, send now prosperity.*

All *Baruch haba beshem יהוה: we have blessed You by Your Name from the Bayit (House) of יהוה.*

Host *El is יהוה, who has showed us light: bind the sacrifice for the moed (feast) with cords, to the horns of the altar.*

All *You are my El, and I will hallel You: You are my Elohim, I will exalt You.*

All *O give hodu to יהוה ; for He is tov (good): for His chesed (loving-kindness) endures le-olam-va-ed (forever).*

NIRTZAH

The conclusion

The official conclusion of the Seder ends with the expression of hope that we may celebrate Pesach “next year in Yerushalem.”

Host

As we conclude Pesach, we remember the fourth and final cup and the one Yeshua did not have; He promised we would drink with Him in the Malchut (Kingdom) of YHWH.

Narrator

“And He took the cup, and gave hodu (thanks), and gave it to them, saying, Drink all of it; For this is My dahm (blood) of the Brit Chadasha (Renewed Covenant) that is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine again, until that day when I drink it new with you in My Abba's malchut (kingdom)” Mattityahu (Matthew) 26:27-29.

Guests

May that day arrive soon! Come Master Yeshua, Come quickly! Hoshanna!

Host

Our Passover Seder is now complete, just as our redemption is forever complete. Let us conclude with the traditional wish that we may celebrate Passover next year in Yerushalem.

Guests

L'shana haba'ah Birushalayim!

Next Year in Yerushalem!

SHABBAT SHALOM

The declaration of a peaceful Shabbat

Guests

*Shabbat shalom, Shabbat shalom,
Shabbat, Shabbat, Shabbat, Shabbat, shalom.*

Have a peaceful Shabbat rest.

Chag same'yakh!

Have a good holiday, a holiday of peace and success.

The meal is served.

Note: We continue to eat exclusively non-yeast products during this last day, and it must be *kosher* (clean foods).

BAREICH

The blessing after the meal

Guests

Barukh Harachman Mazon Ha'okhlah Hazot.

Praised be the Merciful One, Provider of this food.

Barukh Harachman Mazon Ha'okhlah Hazot.

Praised be the Merciful One, Provider of this food.

THE CLOSING

DAY EIGHT

At sunset of the eighth day

This is the closing of the seventh day of the Feast of Chag Matzah and Chag Moshiach.

You will need the following things for this ceremony.

- A bottle of grape juice since grape juice is the biblical choice, and if not available, another fruit juice will suffice.
- A goblet or cup.
- A cup or glass for each participant.
- A specially braided candle or lamp called a *Havdalah* candle and if it is unavailable, then use a medium to a large single candle.

Set these items out over the table on a white table cloth or the best that you have. Pour the grape juice into the goblet and place it in front of the person performing the ceremony. Place the Havdalah candle in the middle of the table. You are now ready!

HAVDALAH

The havdalah ceremony

KIDDUSH

The sanctification prayer for grape juice

The Kiddush is recited while holding a full cup in one's right hand, and when the blessing is finished, everyone drinks from the goblet or their own individual glass or cup. It is customary to stand during Kiddush, although others decide to sit.

Everyone raises their glasses. **Then all present sing or read:**

Barukh Atah יהוה, Eloheinu Melech haOlam, Borei p'ri hagafen. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fruit of the vine. Amein.

Don't drink the grape juice as yet but return the cup to its place.

BIRKAT HAVDALAH

The sanctification prayer for the havdalah candle

Light the Havdalah candle. This can be done by the Father or Mother. Then look at the candle while reciting the following blessing.

The Father or Leader reads or sings:

Barukh Atah יהוה, Eloheinu Melech haOlam, Boray Me'oray ha'aysh. Amein.

Praised are You YHWH, our Elohim King of the Universe, Creator of the fire's lights. Amein.

The Father or Leader then says:

I repel and cast away from my house all darkness.

BIRKHOT HAVDALAH

The sanctification prayer for time, the believer and Yisra'el

The Father or Leader picks up the grape juice and recites the following blessings.

The Father or Leader reads or sings:

Barukh Atah יהוה, Eloheinu Melech haOlam, Hamavdil,

Praised are You YHWH, our Elohim King of the Universe, Who separates,

bayn kodesh lechol,

between the set-apart and the ordinary,

bayn or lechoshech,

between the light and dark,

bayn Yisra'el la'amim,

between Yisra'el and the other nations,

Barukh Atah יהוה, Eloheinu Melech haOlam, Hamavdil bayn kodesh lechol.

Praised are You YHWH, our Elohim King of the Universe, Who separates between the set-apart (sacred) and the ordinary (profane).

Hamavdil bayn kodesh lechol, chatoteinu hu yimchol, zareinu v'chaspeinu yarbeh kachol v'chakochavim balaila.

You teach us to distinguish between the commonplace and the set apart: teach us also to transform our sins to merits. Let those who love You be numerous as the sands and the stars of heaven.

Now drink the cup of grape juice, leaving enough to use to extinguish the flame.

HA-OMER

The counting of the Omer

The Father or Leader reads:

Wayiqra (Leviticus) 23:9-11.

“And ה' spoke to Moshe, saying, Speak to the children of Yisrael, and say to them, When you have come into the land which I give to you, and shall reap the harvest of it, then you shall bring an omer of the beginning of your harvest to the kohen: And he shall wave the omer before ה', to be accepted for you: on the next day after the first day the kohen shall wave it.”

All present read or sing:

Barukh Atah ה', Eloheinu Melech haOlam, Asher kidshanu b'mitzvotav al'vetzvanu haOmer.

Praised are You YHWH, our Elohim King of the Universe, Who sanctified us with Mitzvot, and commands us to count the omer.

The Father or Leader says:

8 *Ha-yom sh'mona yamim, shehaym Shavua e-chad v'yom e-chad la-Omer.*

Today is eight days, which are one week and one day of the Omer

Ha'Rachaman hu Yachazir lanu Avodat Bayit haMikdash Li'mekomo bimhayra be'yameinu. Amein Selah.

O Compassionate One! May He return for us the service of the Temple to its place speedily and in our time, Amein Selah (Pause and think).

It is tradition to read Tehillim (Psalm) 67 after the counting since it consists of seven verses and a total of 49 words in Hebrew.

Tehillim (Psalm) 67.

1 Elohim be full of rachamim (mercy) to us, and bless us; and cause His face to shine upon us; Selah (Pause).

2 That Your derech (way) may be known upon the earth, Your saving health among all nations.

3 Let the nations hallel You, O Elohim; let all the nations hallel (praise) You.

4 O let the nations be in simcha (rejoicing) and shir (shir) for simcha (joy): for You shall judge the nations in tzedakah (righteousness), and govern the nations upon earth. Selah (Pause).

5 Let the nations hallel You, O Elohim; let all the nations hallel You.

6 Then shall the earth yield her increase; and Elohim, even our own Elohim, shall bless us.

7 Elohim shall bless us; and all the ends of the earth shall fear Him.

A song may be sung at this point.

The Father or Leader gives the Priestly blessing and reads or sings:

Yevarekh'kha ה' v'yishme'rekha,

Yah-er ה' panav elekha v'yechunekha,

Yisaah ה' panav elechah v'yasem lekchah shalom.

“YHWH bless you, and keep you,
YHWH make His face shine upon you, and be gracious to you,
YHWH lift up His countenance upon you, and give you shalom.”

That Your way be known on earth, Your salvation among all nations. The nations will extol You, O YHWH; all the nations will extol You. The nations will rejoice and sing for joy, for You will judge the peoples justly and guide the nations on earth forever. The peoples will extol You, O YHWH; all the peoples will extol You, for the earth will have yielded its produce, and YHWH, our Elohim, will bless us. YHWH will bless us, and all, from the farthest corners of the earth, shall fear Him.

We implore you, by the great power of Your right hand, release the captive. Accept the prayer of Your people; strengthen us, purify us, Awesome One. Mighty One, we beseech You, guard as the apple of the eye those who seek Your Echadness (oneness). Bless them, cleanse them; bestow upon them forever Your merciful Tzedakah (righteousness). Powerful, Set Apart One, in Your abounding goodness, guide Your congregation. Only and Exalted One, turn to Your people who are mindful of Your set-apartness. Accept our supplication and hear our cry, You who knows secret thoughts.

Exalted is the esteem of His Kingdom forever and ever. Master of the Olam (Universe), You have commanded us through Moshe Your servant to count Sefirat Ha-Omer, in order to purify us from our evil and uncleanness. As You have written in Your Torah,

“And you shall count from the next day after the Shabbat, from the day that you brought the omer of the wave offering; seven full weeks: Until the next day after the last week shall you number fifty days, and you shall offer a new grain offering to יהוה” Wayiqra (Leviticus) 23:15-16.

So that the souls of Your people Yisra’el (Israel) may be cleansed from their defilement. Therefore, may it be Your will, YHWH our Elohim and the Elohim, that in the merit of the Sefirat Ha-Omer which I counted today, the blemish that I have caused in the sefirah Chesaid-shebe Chesaid (the crown of Love within Love) be rectified and I may be purified and sanctified with supernal apartness. May abundant bounty thereby be bestowed upon all the worlds. May it rectify our nefesh (flesh), ruach (spirit), and neshamah (soul) from every baseness and defect, and may it purify and sanctify us with Your supernal apartness. Amen, *selah* (a short pause).

Note: We continue to count the omer for 42 more days in the manner above until the next feast – Shavuot. Each new day substitute the count with the corresponding day/week as listed previously.

SHAVUA TOV

The traditional well wishes for the week

All present say to one another:

Shavua Tov! Have a good week, a week of peace and success.

Chag same’yakh!

Have a good holiday, a holiday of peace and success.

The meal is served.

BAREICH

The blessing after the meal

All present read:

Barukh Harachman Mazon ha'acilah Hazot.

Praised be the Merciful One, Provider of this food.

Harachaman, Hu yishlach b'rakha m'ruba babayit hazeh v'al shulkhan zeh she'achalnu alav. Amein.

May the Merciful One send abundant blessing upon this dwelling and the table at which we have eaten.
Amein.

All Scripture reference is from the RSTNE version



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